

# An ecological whole-class approach to inclusion:

Whaia ki te ara tika

Presentation to Te Upoko o te Ika RTLB Regional Day  
Salvation Army Centre  
Upper Hutt  
15 August 2014

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# Aims of this presentation

We will:

1. reflect on some iconography that underpins thinking and perspectives about leadership
2. engage with Ka Hikitia - Accelerating Success 2013-2017
3. interact with a range of cultural concepts
4. explore various perspectives about evidence
5. consider how a Treaty-based framework is able to support inclusive special education practice



# 1/. Rangatiratanga: Leadership at the interface



▶ Authority: **Mana**



The **Tōtara** tree

▶ Courage: **Manawanui**



The warrior: **Toa**

▶ Knowledge: **Mātauranga**



The basket: **Kete**

▶ Vision: **Moemoeā**



The mountain: **Maunga**

▶ Unity: **Kotahitanga**



The canoe: **Waka**

▶ Humanity: **Manaakitanga**



The home: **Marae**

▶ Stewardship: **Kaitiakitanga**



The river: **Awa**

# Authority: Mana



The strength to act with authority – to stand tall and with pride:

- ▶ voice
- ▶ humility
- ▶ dignity
- ▶ honesty
- ▶ vitality
- ▶ integrity





## Courage: Manawanui

The strength to face challenges for the greater good – often in the face of adversity:

- ▶ passion
- ▶ determination
- ▶ strength
- ▶ advocacy
- ▶ motivation
- ▶ resilience

# Knowledge: Mātauranga



The strength to use new and existing information with discernment:

- ▶ being informed
- ▶ informing
- ▶ open-mindedness
- ▶ creativity
- ▶ curiosity
- ▶ critique



## Vision: Moemoeā

The strength to see beyond the here and now:

- ▶ fashioning hopes and dreams
- ▶ maintaining focus
- ▶ seeking opportunities
- ▶ seeing potential
- ▶ being realistic
- ▶ having faith





## Unity: Kotahitanga

The strength to engage and involve others - to bring people on board:

- ▶ motivating
- ▶ encouraging
- ▶ acknowledging contributions
- ▶ enabling others
- ▶ being inclusive
- ▶ showing humour



## Humanity: Manaakitanga

The strength to express kindness to others;  
to put others before self:

- ▶ giving service to others
- ▶ caring for others' well-being
- ▶ respecting others' feelings
- ▶ valuing relationships
- ▶ setting boundaries
- ▶ actively listening



## Stewardship: Kaitiakitanga

The strength to look after the values, beliefs and practices of the people:

- ▶ protecting and maintaining beliefs, symbols and icons
- ▶ embedding practices
- ▶ mitigating risks
- ▶ succession planning
- ▶ involving the right people
- ▶ choosing the right pathway



# Why are leadership **and** knowledge important to the helping professions?

- |                  |                  |
|------------------|------------------|
| • Tirohia        | <i>Explore</i>   |
| • Whakaahuatia   | <i>Describe</i>  |
| • Whakamāramatia | <i>Explain</i>   |
| • Poropitia      | <i>Predict</i>   |
| • Whakakahatia   | <i>Influence</i> |

# He whakatauki

Mā te mohio, ka marama



Through knowledge, there is understanding



# CR EBP.....some views

(Macfarlane. 2012)

The Māori participants identified these themes: the centrality of:

- **Relationships:** ways of connecting, engaging and communicating
- **Māori knowledge;** ways of thinking and doing
- **Knowing oneself:** being strong in one's own identity
- **Equity and power-sharing:** drawing from the Treaty
- **Relevant research:** gathered in context where Māori voice is dominant
- **Cultural competency:** Being able to connect with others' culture

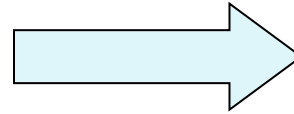
# Lifelong learning....reflection

- ▶ “How do you know that what you do and how you do it really works?” (Holm, 2000)
- ▶ The key to lifelong learning is *reflection*, which turns experience into learning

“Reflection is pivotal to professional development, where the re-thinking of experience provides added personal meaning and learning” (Hoban, 2002)



# Reflection: moving from.....



...feeding people  
fish

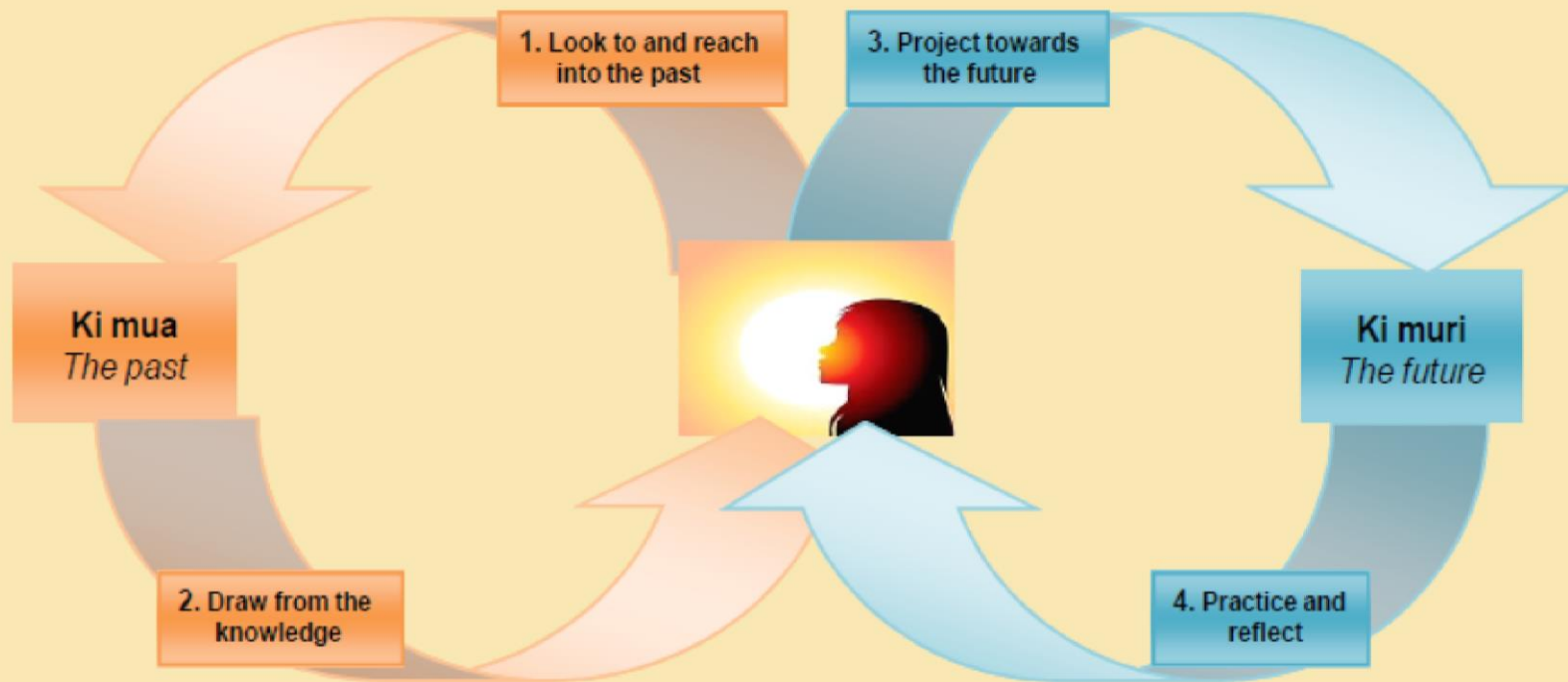
...encouraging people  
to 'go fishing'



# Te Pūtake o Aoraki

A model to support reflective practice

## Hokingā Maumahara: Drawing from the past ... Enlightening the future



# Drawing from the past ... Enlightening the future

If you want to understand the present, you must first understand the past. The circumstances of today were shaped by the events of yesterday.

Paul Temm, QC: 1990

The whole is greater than the sum of its parts.

Ihimaera, 1993



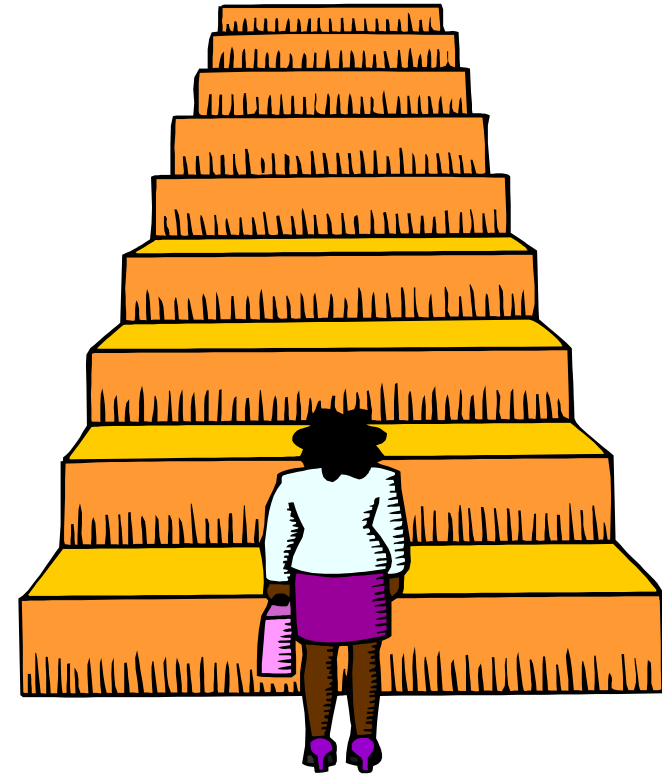
## Activity 1: A gnarly issue

- ▶ Brainstorm what (for you) is still a gnarly issue (specific to working with Māori) as you engage in our practice

## 2. Ka Hikitia:

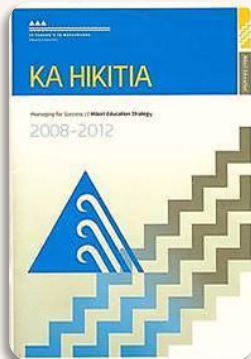
A lever for positive change in education


$$KH = (rmp)^2$$



# Ka Hikitia - Accelerating Success 2013-2017

- ▶ A key Ministry of Education goal is to “lift Māori student achievement”
- ▶ “**Success for all – every school, every child**” – achieving an inclusive education system



## Priority five: Māori achieving education success as Māori

- ▶ **Māori learners' educational success is critical to their wellbeing,** as well as to New Zealand's future economy and productivity. It is the right of every learner to be educationally successful, and it is the education system's responsibility to provide effective teaching.

Not receiving a high-quality education affects the preparedness of Māori youth to participate to their full potential in society and to enjoy a high quality of life.

# The three key strategy approach principles:

1. Māori Potential
2. Cultural Advantage
3. Inherent Capability


$$KH = (rmp)^2$$



# From deficit to potential....

(Ka Hikitia: MFS, p 19)

Less focus on...	More focus on...
Remedying deficit	
Problems of dysfunction	
Government intervention	
Targeting deficit	
Māori as a minority	
Instructing and informing	

# From deficit to potential....

(Ka Hikitia: MFS, p 19)

Less focus on...	More focus on...
Remedying deficit	Realising potential
Problems of dysfunction	Identifying opportunity
Government intervention	Investing in people and local solutions
Targeting deficit	Tailoring education / programmes to the learner
Māori as a minority	Indigeneity and distinctiveness
Instructing and informing	Collaborating and co-constructing

# The four strategy focus areas ...

	Focus area	The “priorities for action” in this focus area are:
1	Foundation years	<ul style="list-style-type: none"><li>• participation in high-quality early childhood education</li><li>• effective transitions to school</li><li>• strong early literacy and numeracy foundations</li><li>• effective home-school partnerships focused on learning.</li></ul>
2	Young people engaged in learning	<ul style="list-style-type: none"><li>• effective teaching and learning for Māori students in years 9 and 10</li><li>• effective professional development and accountable leadership</li><li>• increased student involvement in and responsibility for decision-making about future education pathways</li><li>• improved whānau-school partnerships focused on presence, engagement, and achievement.</li></ul>
3	Māori language in education	<ul style="list-style-type: none"><li>• strong establishment processes for Māori-medium schools</li><li>• effective teaching and learning of, and through, te reo Māori</li><li>• strengthening the supply of quality teachers</li><li>• building the evidence base for mātauranga Māori.</li></ul>
4	Organisational success	<ul style="list-style-type: none"><li>• strong leadership in Māori education across the Ministry of Education and the education sector</li><li>• more confident Ministry people working closely with Māori</li><li>• increased Ministry accountability for outcomes</li><li>• use of evidence of what makes the greatest difference for, and with, Māori.</li></ul>

# Organisational Success: the “Levers for change”

1. Focusing on responsive and accountable leadership – knowing, practicing & advocating
2. Increasing professional learning and capability – ie: immersion in mātauranga & tikanga Māori
3. Increasing whānau, hapū and iwi authority and engagement in education

(Ka Hikitia: MFS, p 27)

### 3. Listening to culture:

Cultural concepts that  
guide thinking, policy  
and practice





## Activity 2: What is culture?

1. In groups of two or three, brainstorm some of your ideas, and then come up with a brief definition of what 'culture' means....what are the key elements? (2 minutes)
2. Nominate someone from your group to share your group's definition if called upon

# Culture is....


- ▶ ... beliefs, fundamental values and patterned ways of thinking, behaving and feeling that are learned  
(Smedley & Smedley, 2005)
- ▶ ....the underlying fabric that holds together a person's world
- ...is our perceptions of reality, of the way things are, of what matters, of how things ought to be
- ...is something which is lived
- ...is an integral part of everything we do



**Culture grows out of the past  
but functions in the present**

(Macfarlane, 2009; Winzer & Mazurek, 1998)

In essence....

- 
- ▶ “Culture is a convenient way of describing the ways members of a group understand each other and communicate that understanding”

(Durie, July 2003; pg 2.)



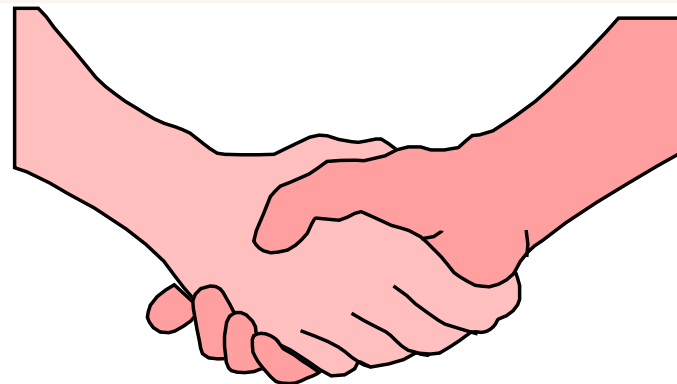
# Different Cultural Influences for Māori

HISTORICAL & MYTHOLOGICAL	FUNCTIONAL	ASPECTIVAL	OPERATIONAL	PSYCHOLOGICAL
<ul style="list-style-type: none"> <li>➤ Myth is profound</li> <li>➤ World view</li> <li>➤ Hawaiki</li> <li>➤ Legendary figures</li> <li>➤ The voyages</li> <li>➤ Contact</li> <li>➤ Conflict</li> <li>➤ Marae</li> </ul>	<ul style="list-style-type: none"> <li>➤ Kinship with nature</li> <li>➤ Human limitation</li> <li>➤ Otherness</li> <li>➤ Afterlife</li> <li>➤ Marae</li> </ul> <p>(Turner, H. in Pratt, 1993)</p>	<ul style="list-style-type: none"> <li>➤ Ethnicity</li> <li>➤ Culture</li> <li>➤ Reo</li> <li>➤ Tikanga</li> <li>➤ Kawa</li> <li>➤ Arts / Ngā Toi</li> <li>➤ Marae</li> </ul>	<ul style="list-style-type: none"> <li>➤ Concepts <ul style="list-style-type: none"> <li>– mana</li> <li>– tapu</li> <li>– noa</li> <li>– mauri</li> <li>– tika</li> <li>– pono</li> <li>– aroha</li> </ul> (Marsden, 1975) </li> <li>➤ Values <ul style="list-style-type: none"> <li>– whanaungatanga</li> <li>– kotahitanga</li> <li>– rangatiratanga</li> <li>– manaakitanga</li> <li>– wairuatanga</li> </ul> (Ritchie, 1992) </li> <li>➤ Marae</li> </ul>	<ul style="list-style-type: none"> <li>➤ From Iwi to Māori</li> <li>➤ Confiscation</li> <li>➤ Deprivation</li> <li>➤ Subjugation</li> <li>➤ Humiliation</li> <li>➤ Endurance</li> <li>➤ Tradition</li> <li>➤ 4 influences</li> <li>➤ Marae</li> </ul>



## Mason's 3 goals

- To live as Māori
- To actively participate as citizens of the world
- To enjoy good health and a high standard of living



# What do whānau want?

Whānau are seeking both **effective education provision** and provision that **values and enhances culture and identity**

(Bevan-Brown, 2004)

Most learners are more likely to achieve when they see themselves and their **culture reflected in the subject matter** and all other learning contexts. Improving educators' cultural knowledge is an important part of improving pedagogical practice.

(Ministry of Education, 2008)

# Whānau vision

“If there is an emerging vision among Māori, it is the desire for an education that enhances what it means to be Māori: so simple and yet so profound.”

(Penetito, 2002, pg 1)





# A culturally responsive education system...

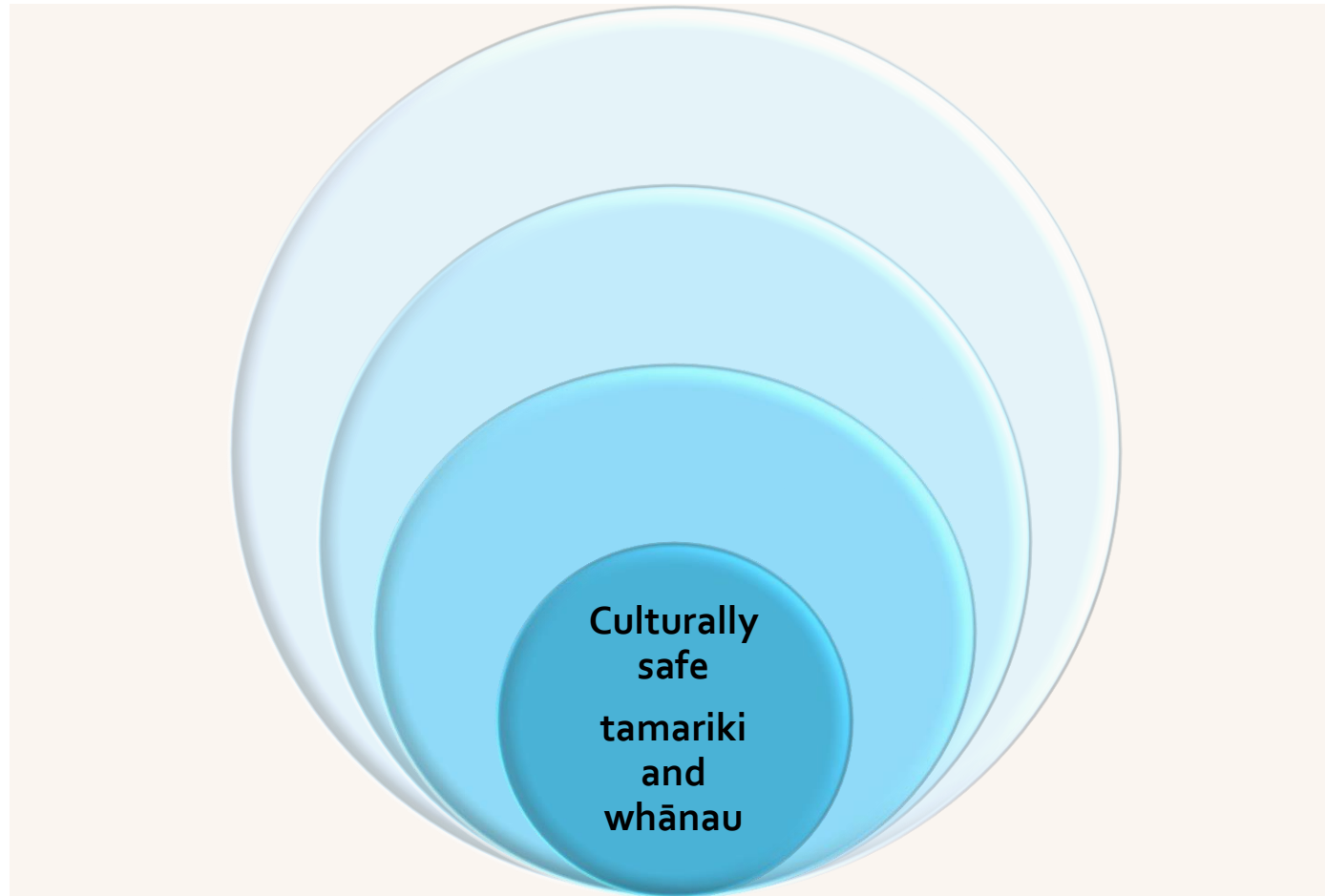
- ▶ ...is described by indigenous Hawaiian people as:  
    'coming home to school'

# Core concepts

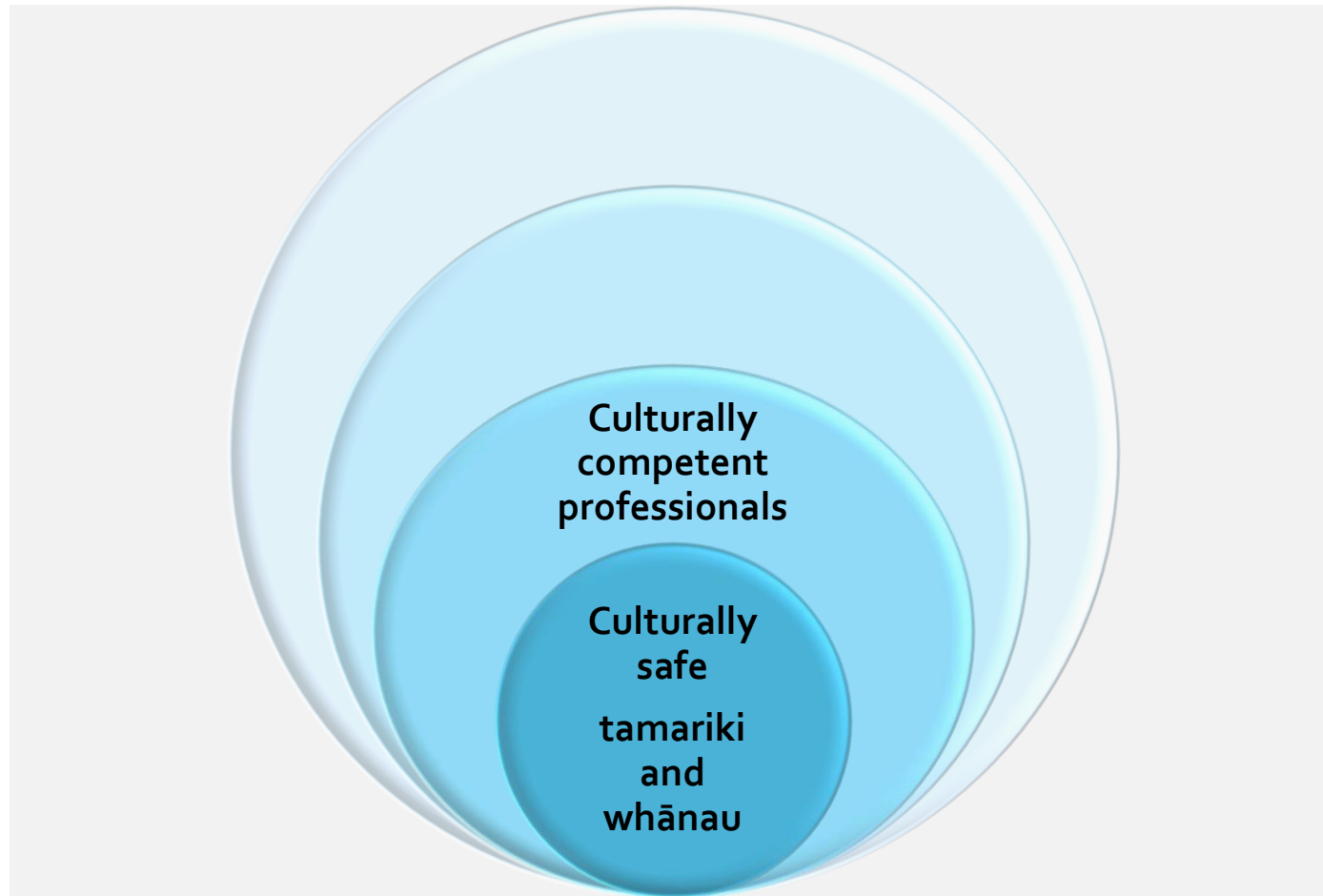
- 
- ▶ Family-focussed
  - ▶ Ecological
  - ▶ Child-centred
  - ▶ Strengths-based
  - ▶ Holistic
  - ▶ Aspirational
  - ▶ Collaborative



# Cultural safety



# Cultural competency



# What informs how we work?

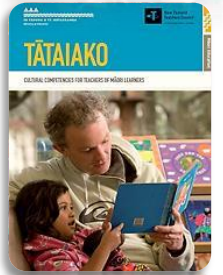
## Four components.....

- a) The **awareness, knowledge and perspectives** that one brings to a particular context or setting
- b) The **processes** that are utilised (i.e. the ways we engage / interact, and communicate with whānau)
- c) How we **assess and analyse**: making meaning, drawing inferences, interpreting what is happening
- d) The **programmes and plans** that are subsequently put in place



# Tātaiako:

## Cultural competencies



# Being reflective...

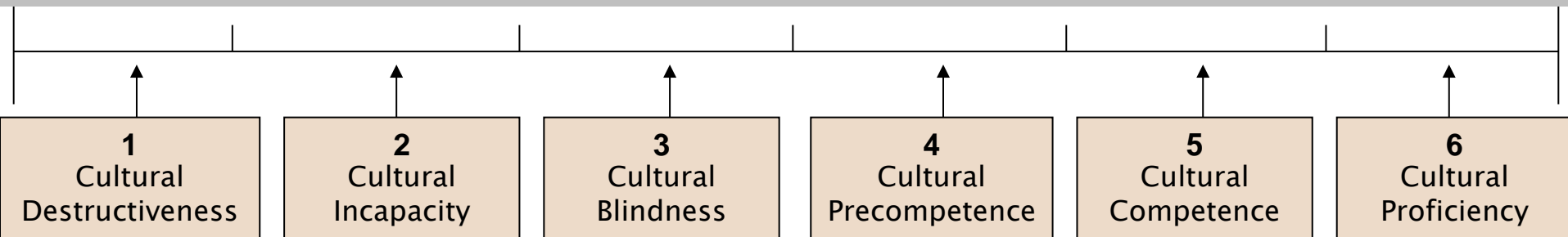
Where might we locate ourselves on the cultural competency continuum?

and

How might we move along the continuum?

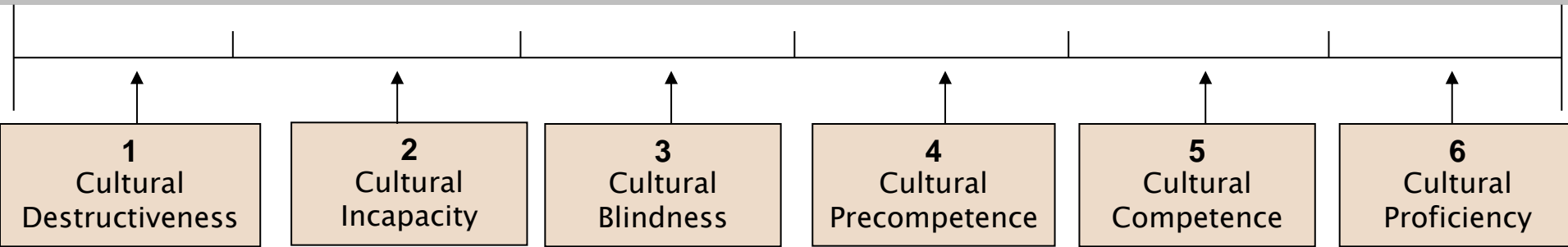


## The Cultural Competency Continuum





# The Cultural Competency Continuum



***This challenge involves moving as far as possible, as quickly as possible, along the following six-point continuum (Cross et al., 1989):***

- **Cultural destructiveness:** those who believe or engage in behaviours that reinforce the superiority of one race or culture over another, with the resultant oppression of the group viewed as inferior;
- **Cultural incapacity:** those who have less actively destructive beliefs or behaviours, but are paternalistic and lack the skills to be effective with individuals from diverse groups;
- **Cultural blindness:** those who profess that culture, race and / or language make no difference and explicitly or implicitly encourage assimilation;
- **Cultural pre-competence:** those who accept the need for culturally competent policies and procedures, but do not proceed beyond tokenism or searching for ways to respond;
- **Cultural competence:** those who accept and respect differences and implement policies that support these beliefs and commitments;
- **Cultural proficiency:** those who seek to refine their approach by learning more about diverse groups through research, dissemination and fully inclusive practices.


## Cultural Competency Poutama



<b>Māramatanga – Integrating and applying new learning and knowledge</b>	<p>The ability to articulate, integrate and apply Māori-specific cultural knowledge and understanding in practice</p> <ul style="list-style-type: none"><li>• access on-going and appropriate mentorship (advice, guidance and supervision) to ensure cultural safety</li><li>• apply the Tiriti o Waitangi principles (partnership, protection, participation) in professional practice</li><li>• incorporate and pronounce te reo Māori with integrity and authenticity</li><li>• demonstrate the application and integration of kaupapa Māori approaches, frameworks, models, and programmes to consultation, assessment, analysis, and programme planning / intervention</li></ul>	<b>Māramatanga</b> Experience:
<b>Mātauranga – Exploring and enhancing new learning and knowledge</b>	<p>The ability to identify, interrogate and interact with Māori-specific cultural aspects, key concepts and new knowledge</p> <ul style="list-style-type: none"><li>• identify one’s own knowledge gaps, and seek opportunities to undertake professional learning and development</li><li>• understand the impact of the three Tiriti o Waitangi principles (partnership, protection, participation) on professional practice</li><li>• address one’s own learning needs specific to the use and pronunciation of te reo Māori</li><li>• explore and learn about kaupapa Māori approaches, frameworks, models, and programmes (eg: Te Whare Tapa Whā, Te Pae Māhūtonga, The Meihana Model, Te Wheke, Te Pikinga ki Runga, The Educultural Wheel..)</li></ul>	<b>Mātauranga</b> Exploration:
<b>Mōhiotanga – Having a desire to explore new learning and knowledge</b>		<b>Mōhiotanga</b> Exposure:
<p><b>Te Timatanga – The ability to embrace and explore new learning</b></p> <ul style="list-style-type: none"><li>• have an awareness of one’s own cultural identity, values, beliefs, practices, behaviours, and assumptions</li><li>• understand the place of Te Tiriti o Waitangi as the founding document of Aotearoa New Zealand</li><li>• respect the unique place of te reo Māori as the first official language of Aotearoa New Zealand</li><li>• accept diversity: acknowledge and reflect on cultural differences and similarities with an awareness that one’s own cultural realities, perspectives, approaches and frameworks may be different from others’</li></ul>		

©Macfarlane, S. (2011). *Cultural competency and professional practice: He Poutama*. Unpublished paper. Christchurch: University of Canterbury.

## Reiterating.....

- 
- ▶ “Culture is a convenient way of describing the ways members of a group understand each other and communicate that understanding”

(Durie, July 2003; pg 2.)



## Cultural competence is....

- ▶ “Cultural competence is the acquisition of skills so that we are better able to understand members of other cultures in order to achieve best outcomes....it is about being able to understand the people who we are going to deal with, as practitioners...”

(Durie, July 2003; pg 2.)

Cultural aspects	Pathway / Poutama	Conventional aspects
<ul style="list-style-type: none"> <li>- Mātauranga Māori</li> <li>- Māori knowledge and ways of knowing</li> <li>- Values and beliefs</li> </ul>	<p><b>Access:</b></p> <p>Knowing about the context and content</p>	<ul style="list-style-type: none"> <li>- Clarity about the setting and the curriculum</li> <li>- Evidence based approaches</li> </ul>
<ul style="list-style-type: none"> <li>- Māori kawa for ways of engaging: the marae model for encounters - time, space and boundaries</li> <li>- Whānau 'buy in', backing, sponsorship</li> <li>- Reciprocity</li> <li>- Trust</li> </ul>	<p><b>Engagement</b></p> <p>Interacting with the context and content</p>	<ul style="list-style-type: none"> <li>- School charter</li> <li>- School rules</li> <li>- School expectations</li> <li>- Ways of reporting to parents</li> <li>- Professional codes of conduct (<i>the notion of 'do no harm'</i>)</li> </ul>
<ul style="list-style-type: none"> <li>- Cultural profile</li> <li>- Relationship mapping</li> <li>- Cultural intervention plan</li> <li>- Whānau participation</li> <li>- Māori-preferred approaches</li> <li>- Kaupapa Māori frameworks</li> <li>- Cultural affirmation (affirming identity)</li> <li>- Traditional approaches to teaching and learning, well-being, discipline</li> </ul>	<p><b>Planning Teaching Assessment</b></p> <p>Aligning with, supporting and participating in the context and content</p>	<ul style="list-style-type: none"> <li>- Learning assessments</li> <li>- Risk assessments</li> <li>- Reports</li> <li>- Personalising learning</li> <li>- IP / IDP / IEP / IBP</li> <li>- Curriculum content / adaptation</li> <li>- Social skills programmes</li> <li>- Psychological therapies</li> </ul>
<ul style="list-style-type: none"> <li>- Secure cultural identity</li> <li>- Enhanced sense of belonging</li> <li>- Improved well-being: spiritual, psychological, physical, social, educational</li> </ul>	<p><b>Outcomes</b></p> <p>Deriving benefit from the context and content</p>	<ul style="list-style-type: none"> <li>- Managing learning and behaviour</li> <li>- Presence, engagement and achievement</li> <li>- Self management</li> <li>- Enhanced educational achievement</li> </ul>

Adapted from: Durie, M. (2007, August). Alignment of clinical and cultural perspectives: Innovation at the interface. Paper presented at Manu-ao Weekly Seminar Series, Waikato University, Hamilton.

# Competing cultural values: Informing inclusive education

## Individualistic

- ▶ I / me
- ▶ Independence
- ▶ Self advancement
- ▶ Personal autonomy
- ▶ I will implement this approach; I am in charge; I am the expert

## Collective

- We / us
- Inter-dependence
- Group advancement
- Collective autonomy
- We will co-construct this approach; we all contribute; each of us has strengths

# Mainstream and indigenous psychologies

## **Mainstream**

### **Model**

Illness; deficit / dysfunction

### **Focus:**

Mental illness

### **Symptoms**

Defined by psychometric test

### **Treatment objectives**

Reduce symptoms

### **Study**

What causes dysfunction and how to reduce it

## **Indigenous**

### **Model**

Wellbeing; strength / potential

### **Focus:**

Mental health / wellbeing

### **Symptoms**

Defined by the ecology

### **Treatment objectives**

Promote wellbeing

### **Study**

What works well and how to enable it



# Assessment.....analysis.....

....is about understanding others (how they think, feel and behave: it is about:

- how we engage.... space, boundaries, time
- how we think and theorise
- how we analyse and draw inference...make meaning of the information we see, hear, read.....

(Durie, 2006)



# Culturally responsive assessment and analysis

- ▶ should not be a process of social and cultural control
- ▶ should 'do no harm'
- ▶ should not 'colonise' or marginalise
- ▶ is not just testing
- ▶ is a multi-faceted process
- ▶ is a socially and culturally mediated process

# Culturally responsive assessment.....

(Durie, 2006)

....is most accurate and effective when it is:

- ▶ qualitative and functional, rather than normative and categorical
- ▶ undertaken from a kaupapa Māori perspective – through a kaupapa Māori lens
- ▶ a socially just and a decolonising practice
- ▶ seen as an opportunity to reinvest trust and confidence between Māori (as the client) and service providers
- ▶ about building relationships

# Strengths-based

- ▶ **Whanaungatanga.....Partnership**

(one's relationship with the family / whānau) / others)

- ▶ **Whakamanawa.....Participation**

(to provide encouragement; to honour: to enable.....it includes **manaakitanga** – caring; **awhi** – to embrace)

- ▶ **Mauri.....Protection**

(the principle / vital ingredient of someone, something; caring for their unique essence)



Domain	Cultural dimensions of practice
<b>Epistemology</b>	<ul style="list-style-type: none"> <li>• Mātauranga Māori</li> <li>• Māori ways of knowing</li> <li>• Values and beliefs</li> </ul>
<b>Engagement: building relationships</b>	<ul style="list-style-type: none"> <li>• Māori kawa for ways of engaging: the marae model for encounters - time, space and boundaries</li> <li>• Whānau 'buy in' / backing / sponsorship</li> <li>• Reciprocity</li> <li>• Trust</li> </ul>
<b>Making meaning of information</b>	<ul style="list-style-type: none"> <li>• Cultural profile....whakapapa</li> <li>• Relationship mapping....whānau whānui</li> <li>• Culturally responsive intervention plan</li> </ul>
<b>Models and approaches</b>	<ul style="list-style-type: none"> <li>• Whānau participation</li> <li>• Māori-preferred approaches</li> <li>• Kaupapa Māori frameworks</li> <li>• Cultural affirmation (affirming identity)</li> <li>• Traditional approaches to healing, well-being</li> </ul>
<b>Outcomes</b>	<ul style="list-style-type: none"> <li>• Secure cultural identity</li> <li>• Enhanced sense of belonging</li> <li>• Improved well-being: spiritual, psychological, physical, social</li> </ul>

# Culturally relevant policies and processes



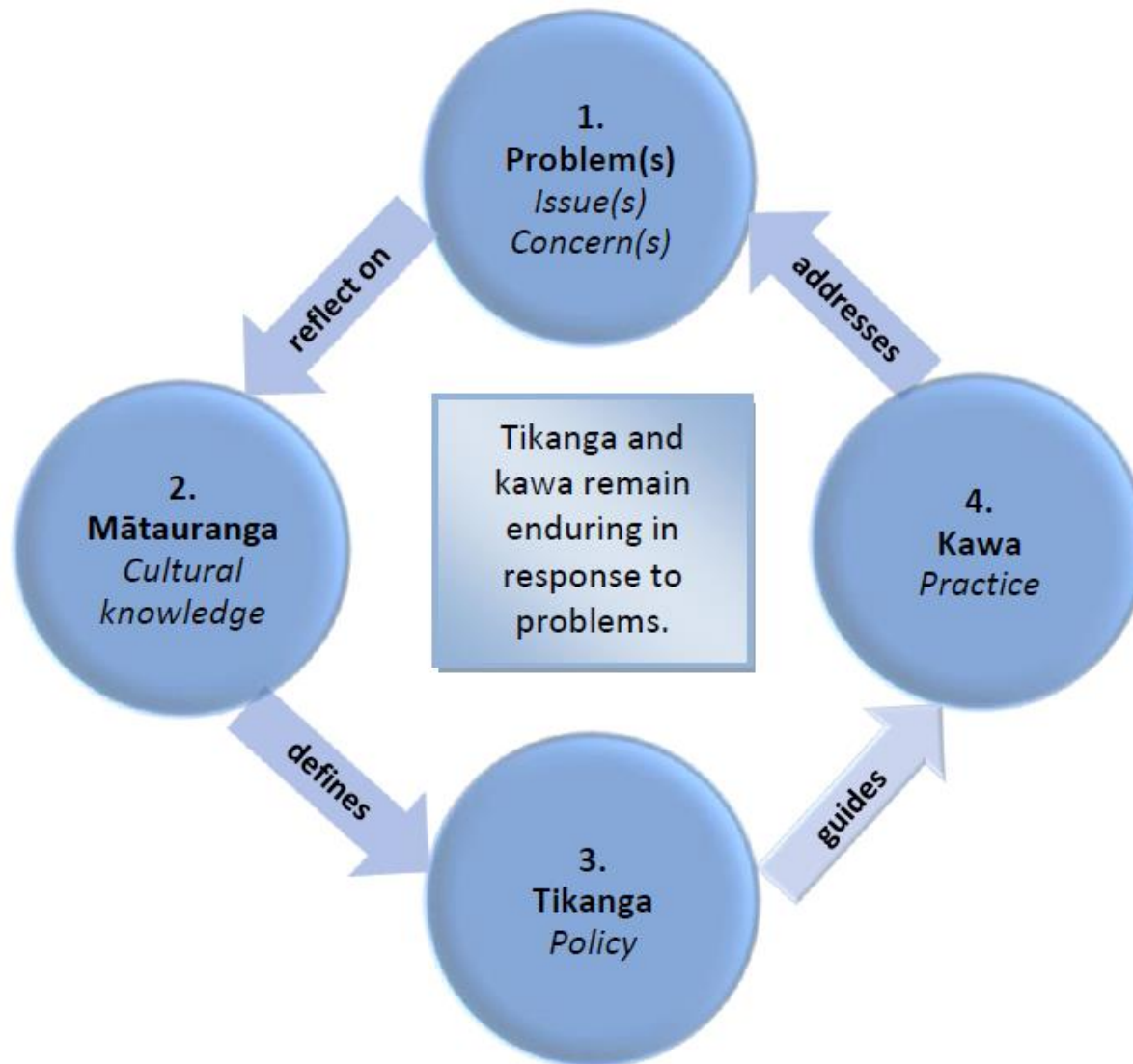
# Conventional policy development: From evidence to practice





# He Ara Tōtika: (A suitable pathway)

## From practice to evidence



Empowering responsiveness

1. Content  
Integration

2. Knowledge  
Construction

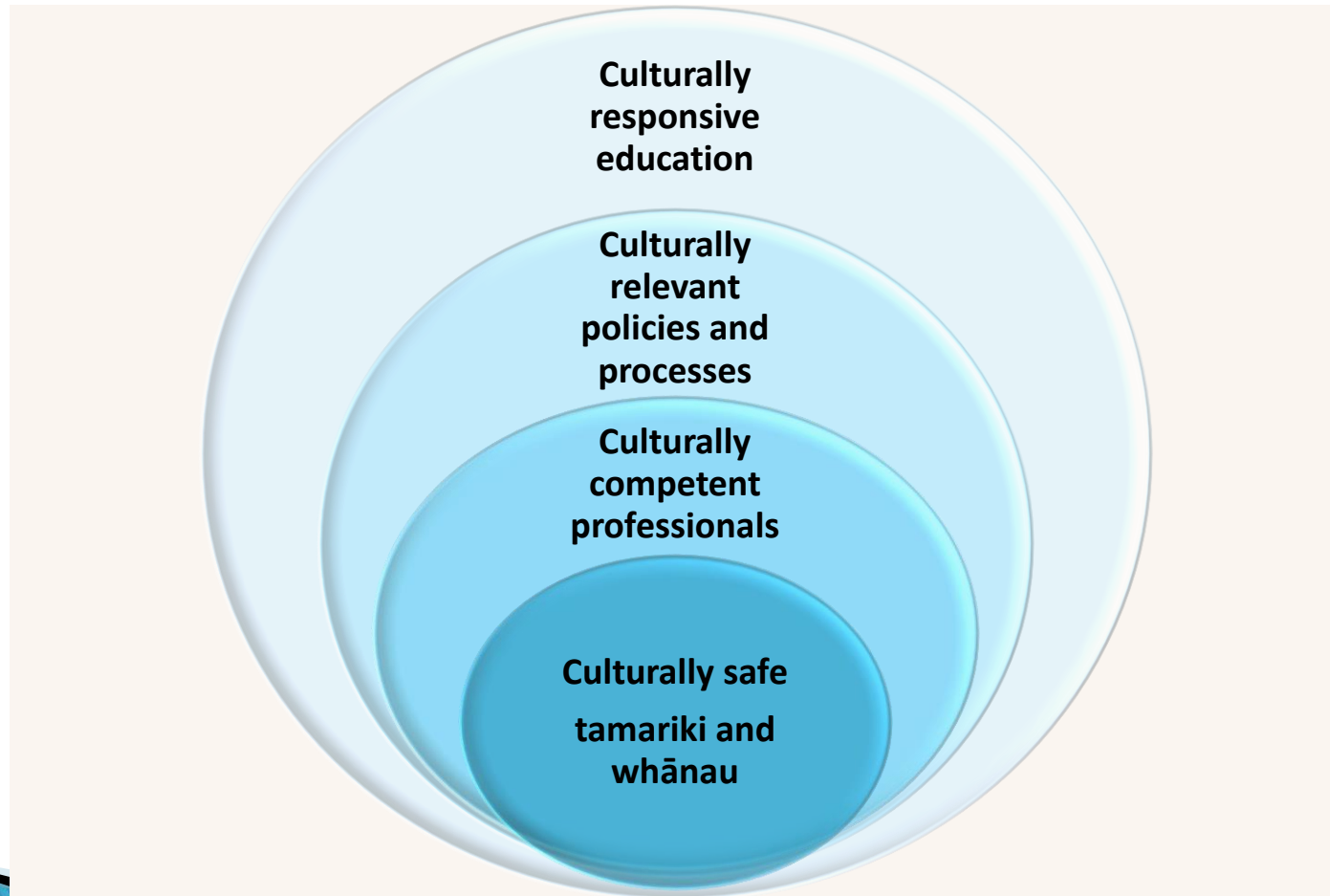
3. Equity  
Practices

4. Skilled Providers

Empowering responsiveness

# Culturally responsive education ✓

Doing the right things – tika; Doing things the right way- pono



#### 4. Evidence: Cultural considerations specific to evidence based practice



# EBP

## Is:

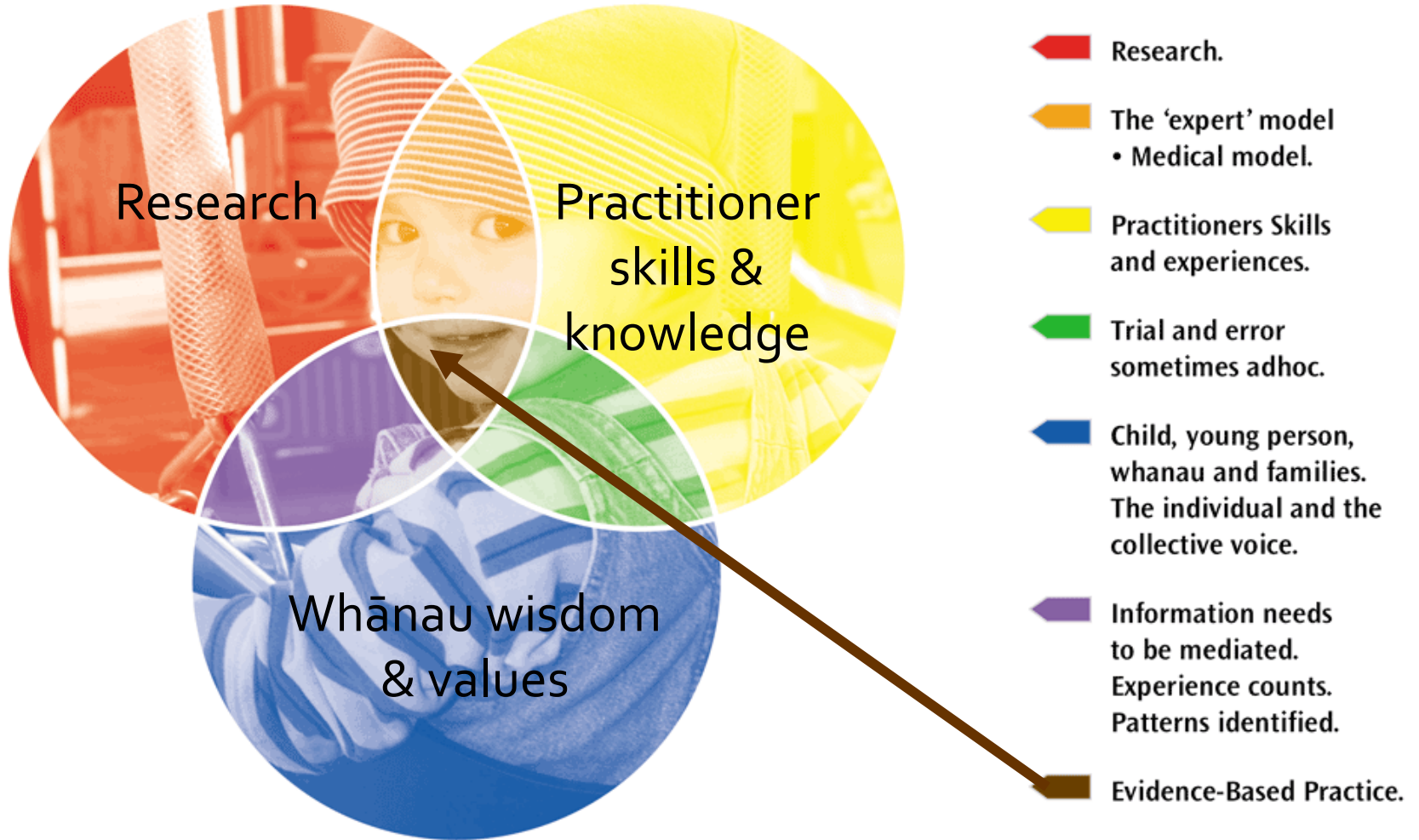
- .....a set of principles and practices that can alter the way we think about professional practice, the way policy is constructed, and how it is converted into practice. It is the basis upon which professional judgements are made and expertise is shared (Davies,1999).

## Is not:

- .....about making the same mistakes with increasing confidence over an impressive number of years (O'Donnell, 1997).

# Evidence-Based Practice

What constitutes evidence?





# What constitutes evidence - and who decides?

Hammersley (2001) believes that:

- “The process of defining what constitutes ‘evidence’ will be fraught with difficulty, should the privileging of research evidence over evidences from other sources result.”
- Professional and whānau wisdom and values therefore, should not be trumped, overlooked or marginalised
- Evidence based.....effective



# The evidence-based /effective dilemma

- ▶ There are many **Māori programmes / interventions** that are not deemed to be 'evidence based' or 'research validated' – and are therefore not funded or mandated for use with Māori – however they may be responsive and 'effective' - and therefore achieve positive outcomes
- ▶ There are many **Western programmes / interventions** that are described as 'evidence based' and 'research validated' – and are therefore mandated for use with Māori – however that may not be responsive or 'effective' – and therefore limit outcomes
- ▶ The terms '**evidence based**' and '**effective**' are not necessarily synonymous terms

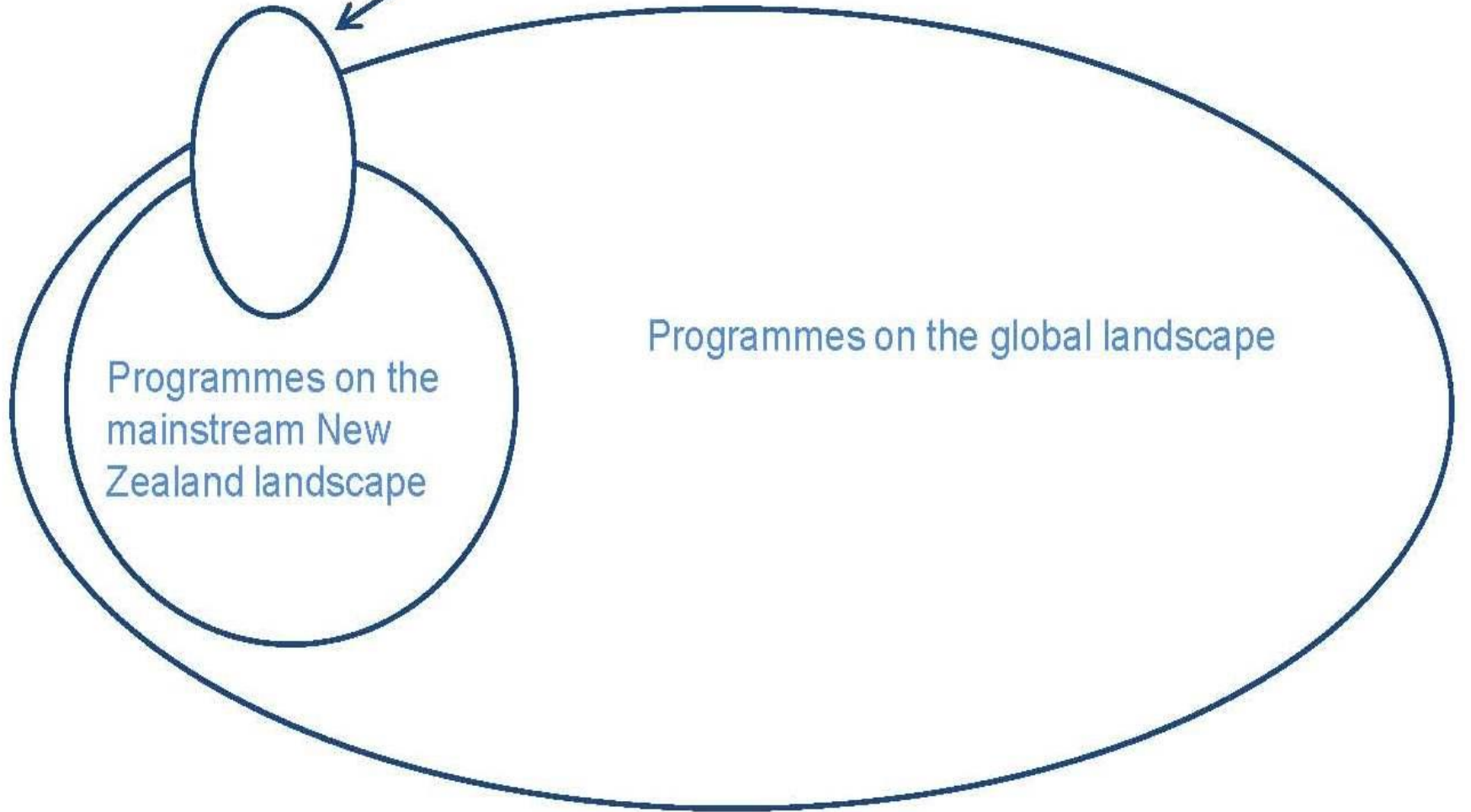
(Macfarlane, 2011)

The landscape for Māori  
developed programmes



Programmes on the  
mainstream New  
Zealand landscape

Programmes on the global landscape



# An 'Animal Farm' analogy....

That espouses the notion that ....

**All evidence is equal;  
But some evidence is more equal than  
others**





## The research life-span?

- Rote learning
- Phonetics
- Whole language
- Process writing

Unsettling.....alienating to many

**Who decides what is evidence – what is best practice for whom?**

# 'Back-to-the-future' best evidence and practice

Traditional Māori	New
<ul style="list-style-type: none"> <li>-Poi / mau taiaha (tools of performing)</li> <li>-Kapahaka (performing arts)</li> <li>-Hand games, string games</li> </ul>	<ul style="list-style-type: none"> <li>-Brain gym</li> <li>-Sensory-motor</li> <li>-Kinaesthetic / tactile</li> </ul>
<ul style="list-style-type: none"> <li>-Whānau, hapū, iwi (tribal / family)</li> <li>-Marae (traditional meeting places)</li> </ul>	<ul style="list-style-type: none"> <li>-Inclusion</li> <li>-Ecological</li> </ul>
<ul style="list-style-type: none"> <li>-Karakia (prayer)</li> <li>-Pepeha / whakapapa (ancestry)</li> <li>-Waiata (songs)</li> <li>-Pūrākau (myths, legends, cosmology)</li> </ul>	<ul style="list-style-type: none"> <li>-Rote learning</li> </ul>
<ul style="list-style-type: none"> <li>-Whakawhanaungatanga (Forming strong connections with and between)</li> </ul>	<ul style="list-style-type: none"> <li>-The importance of relationships for effective teaching</li> </ul>
<ul style="list-style-type: none"> <li>-Ako (teaching &amp; learning: reciprocity)</li> <li>-Tuakana / teina (age/skill-pedagogy)</li> </ul>	<ul style="list-style-type: none"> <li>-Cooperative learning</li> <li>-Peer tutoring</li> </ul>
<ul style="list-style-type: none"> <li>-Hui whakatika (to restore balance)</li> <li>-Traditional Māori discipline (noa)</li> </ul>	<ul style="list-style-type: none"> <li>-Restorative practice</li> </ul>
<ul style="list-style-type: none"> <li>-Marae-based learning (watch, listen)</li> </ul>	<ul style="list-style-type: none"> <li>-Modelling</li> </ul>

# He whakaaro

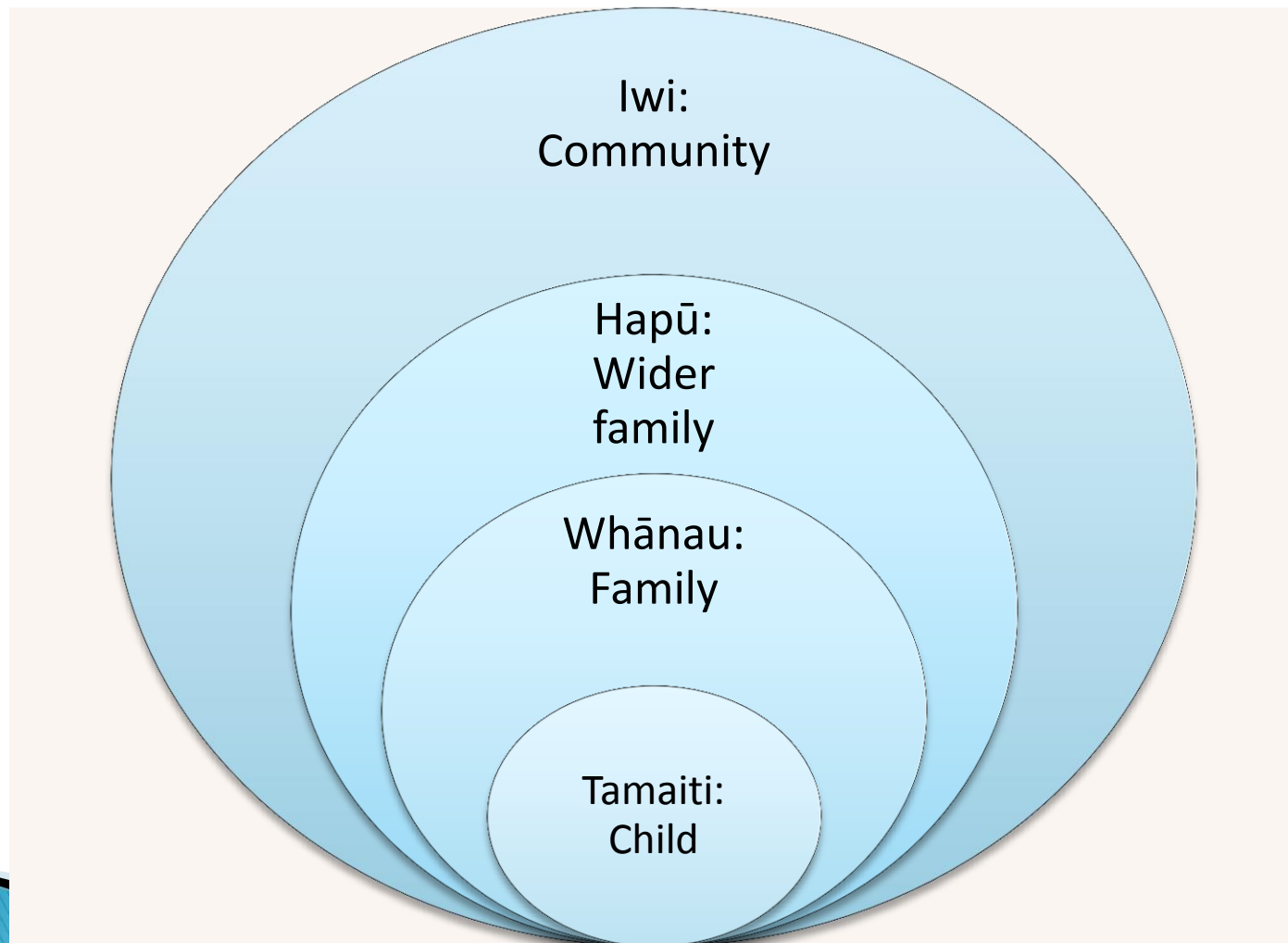


Remember:

There is no  
'|'  
in 'Marae'



# Holistic...Ecological

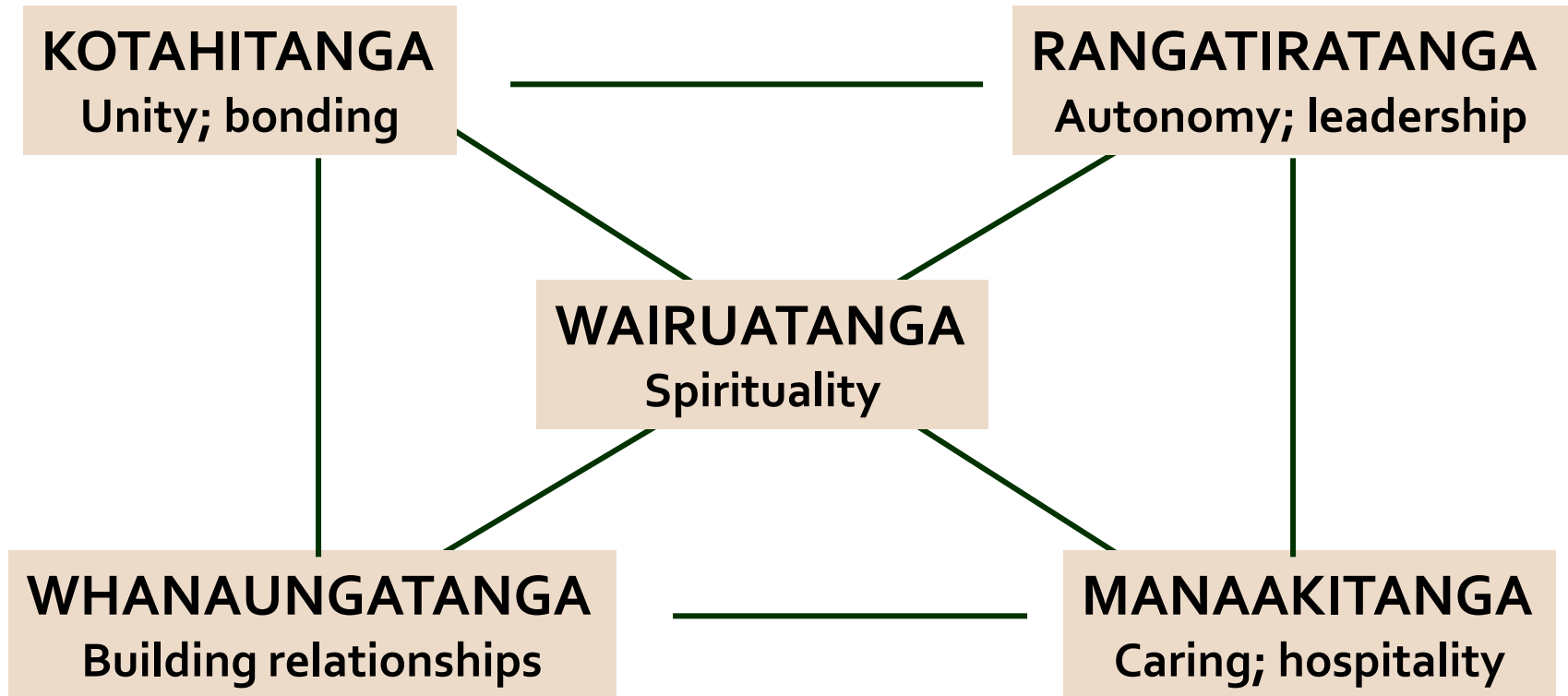


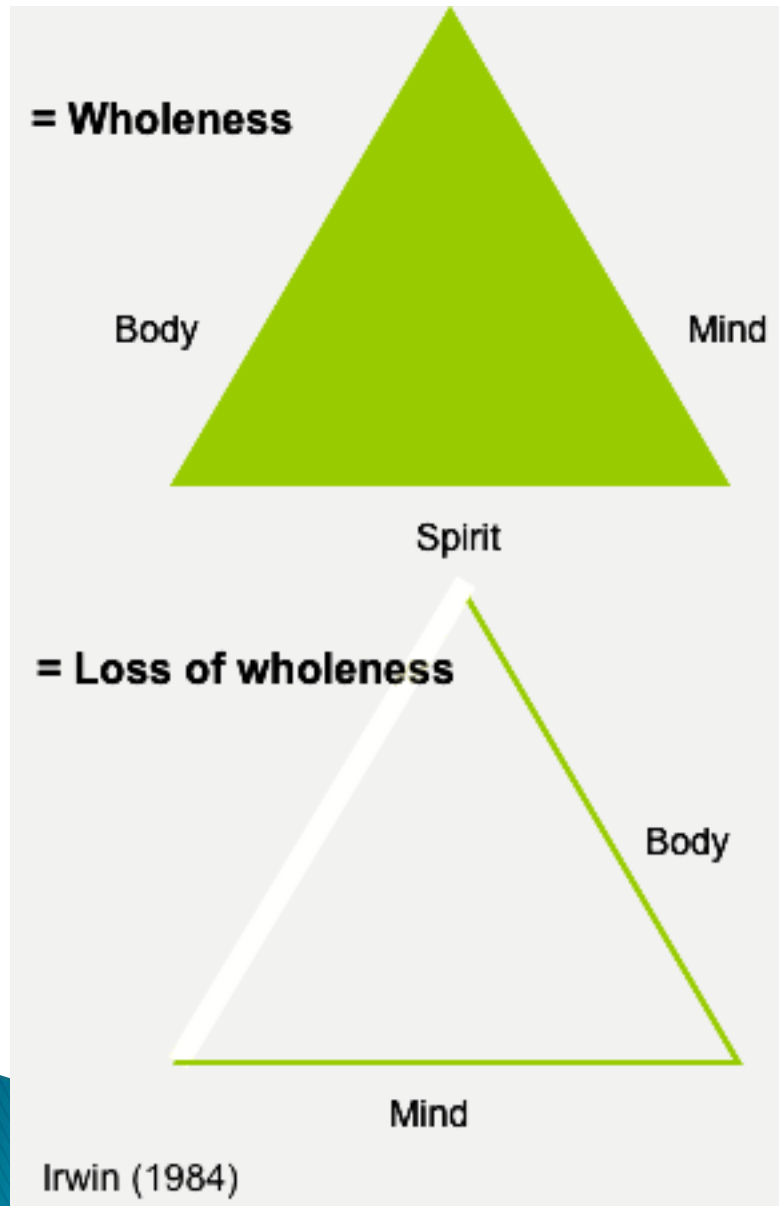


“There are ethnically-linked ways of thinking, feeling and acting, that are acquired through socialisation.”

(Phinney & Rotheram, 1987)



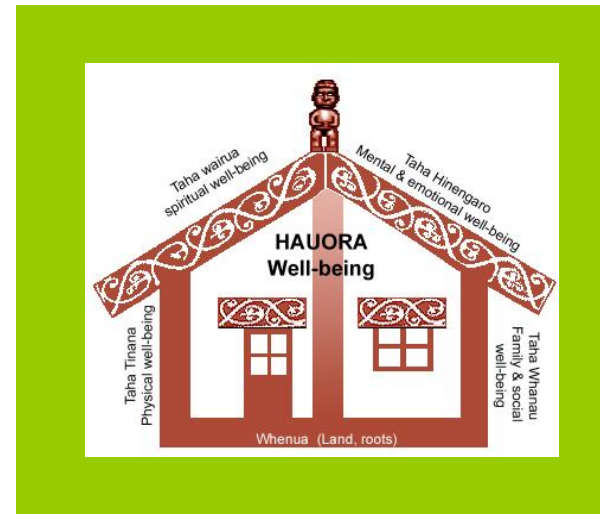




TAHA  
HINENGARO  
(Psychological)

## WHARE TAPA WHĀ

TAHA WAIRUA (spiritual)



TAHA  
TINANA  
(Physical)

TAHA WHĀNAU (Family)

- Model based on four walls of a house
- Each wall is necessary to ensure strength and balance
- Each represents a complementary dimension of wellbeing

Durie (1994)

## Some knowledge areas

(Savage, 2008)

- Technical knowledge – analytical or quantitative knowledge which can provide empirical support for observable changes in behaviour
- Practical knowledge – interpretative or qualitative knowledge, how meaningful something is
- Reflective knowledge – developing interventions that will make a social decision – turning a value into practice
- Cultural-imperative knowledge - Māori knowledge being perceived as having an integrity of its own

# Epistemology...knowledge

- The branch of philosophy that is concerned with the quality of the knowledge – or - ways of knowing
- “Māori knowledge has an integrity of its own”  
(Durie, 1997) - Māori knowledge has quality
- The epistemological paradigms emerging from the experiences of Māori offer a challenge to mainstream perspectives  
(adapted from Gordon, 1997)

## Being reflective AND discerning...

- ▶ It is clear that increasing onus is being placed on professionals to become critical consumers of research, able to discerningly evaluate and interpret the best available information - tempered with practitioner skill and experience - on a given topic relevant to their practice

(Christiansen & Lou, 2001).

# The paradox of EBP

- ▶ Evidence-based and effectiveness are not necessarily synonymous terms
- ▶ Some evidence-based programmes are not effective for use with Māori
- ▶ For Māori, what is important is that a programme is premised upon kaupapa Māori theory – ways of doing based on ways of knowing.

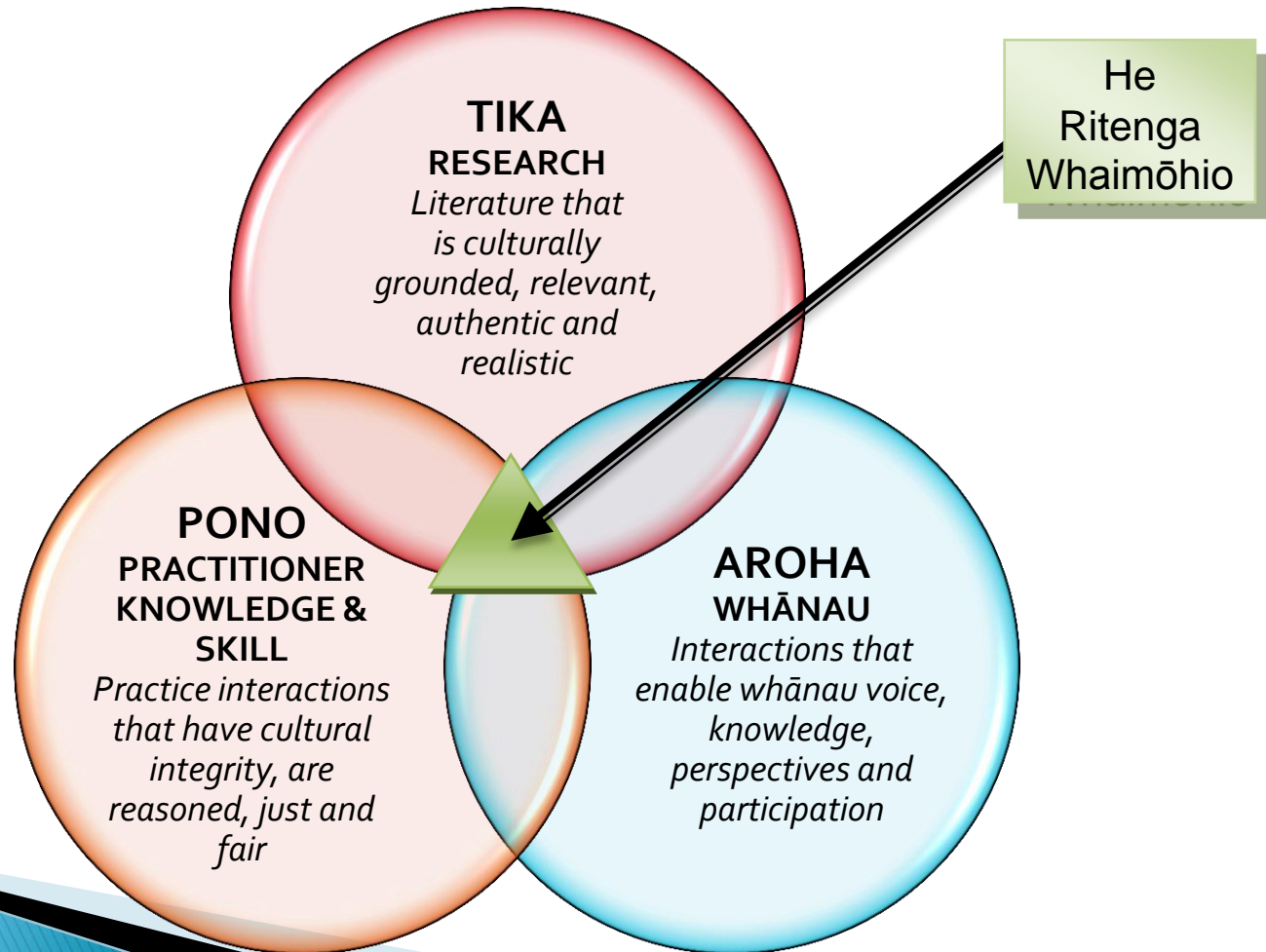
**“I like working with the Kaitakawaenga because he understands how I think...”**

(Māori parent, South Auckland, 18 November 2011)



# Culturally responsive EBP

## He ritenga whaimōhio



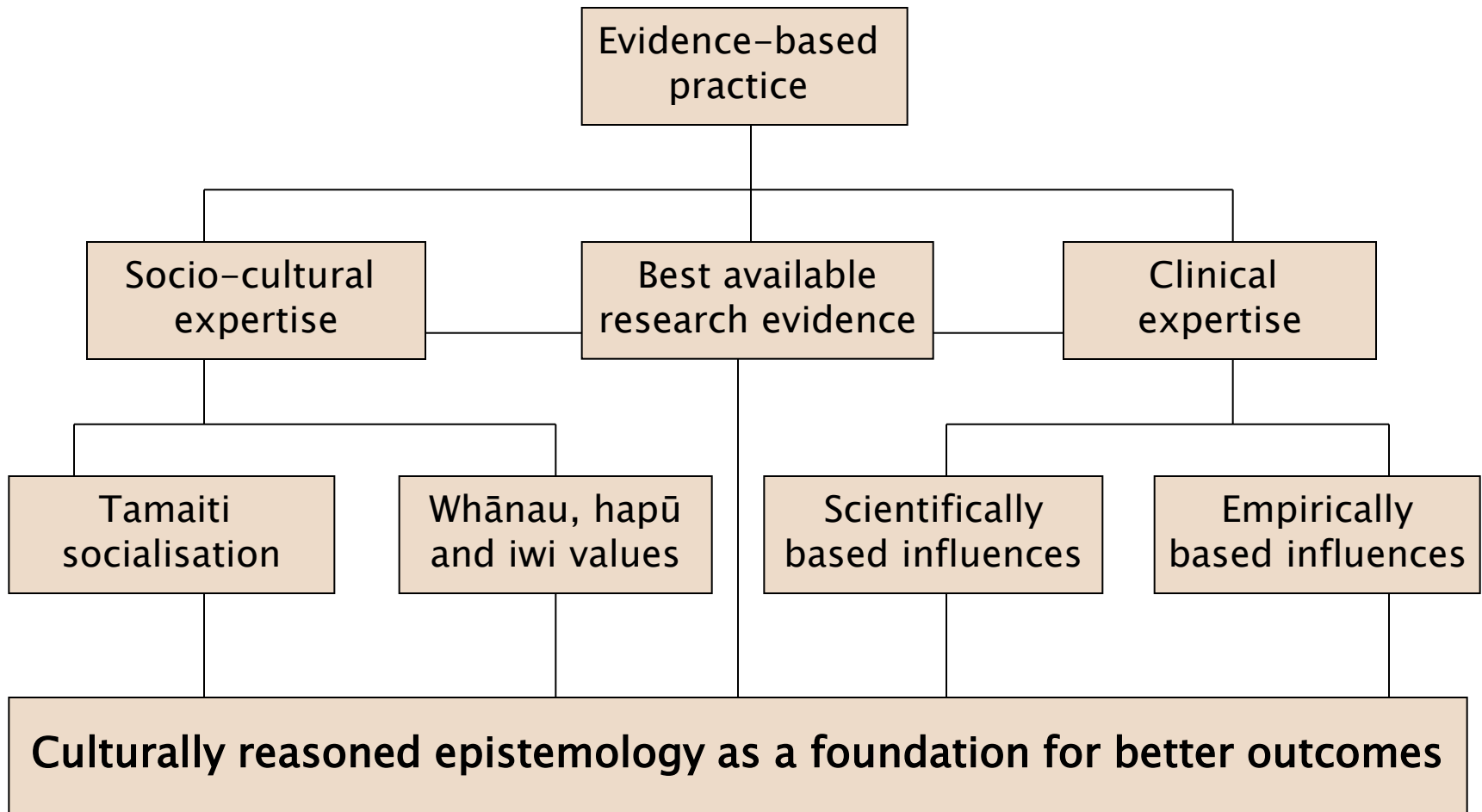
# Towards a blending of streams

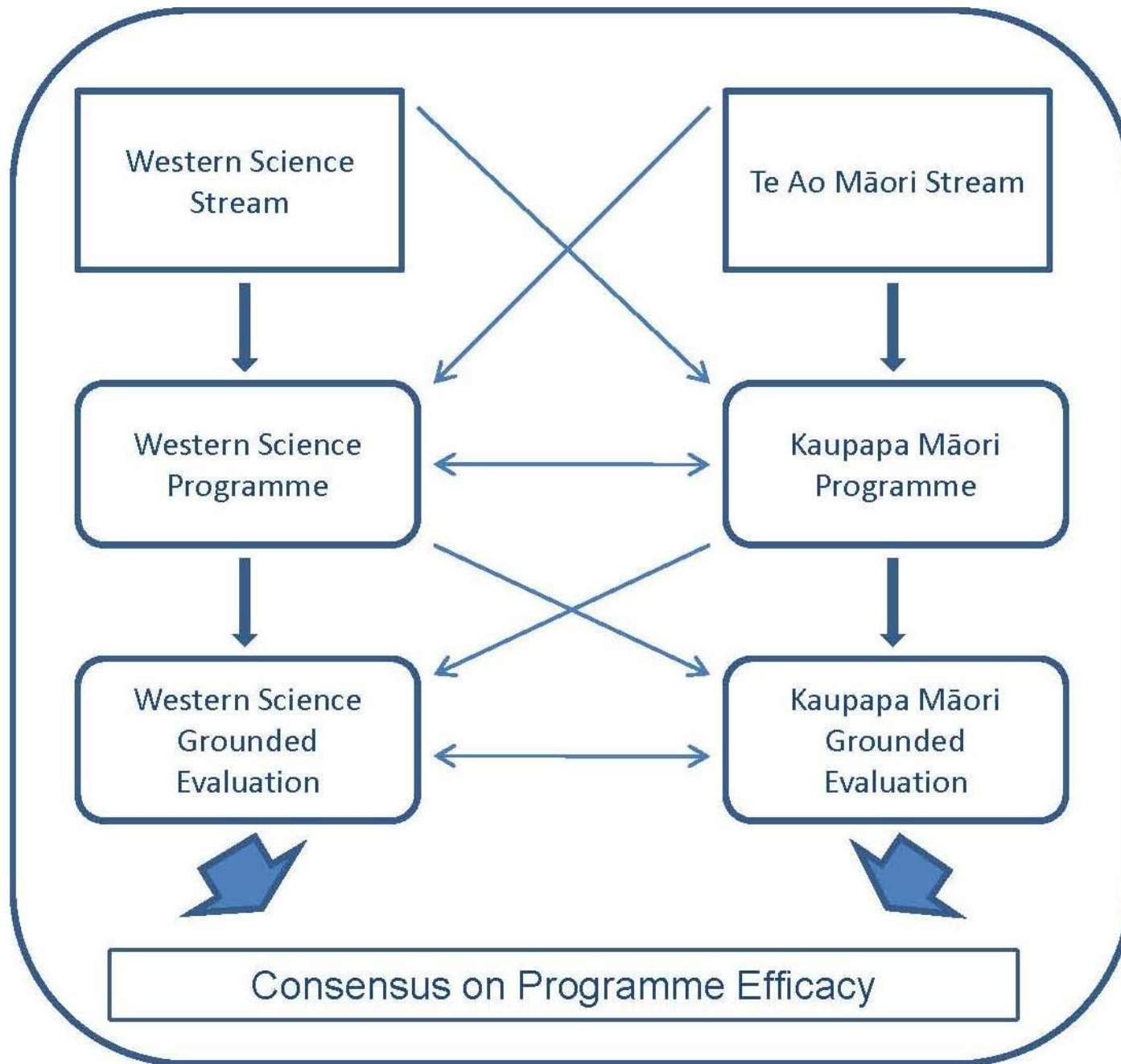
## Possibilities for the professional practice?

- The professional practice in education, health, counselling and psychology in New Zealand has been transformed over the past 20 years
- There has been reasonable indigenisation of these professions but often with divergent western and cultural streams
- It seems timely to consider that an 'interface' or 'reconciliatory plan' that draws from both streams of knowledge

# Tō Tātou Waka

(a blending....a convergence of clinical and cultural streams)







# A BRAIDED RIVERS APPROACH



Western Science  
Stream



Western Science  
Programme



Western Science  
Grounded  
Evaluation



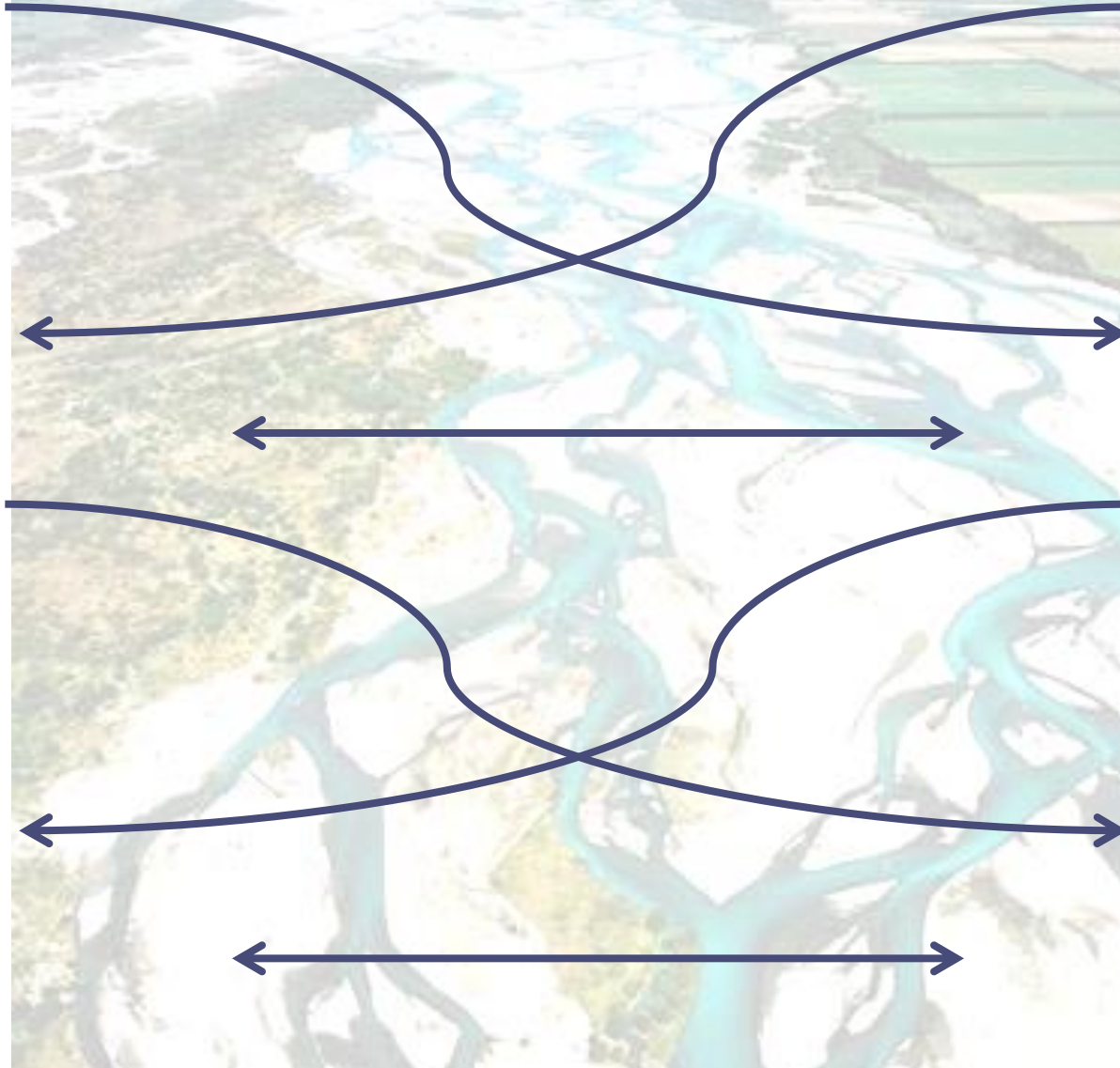
Te Ao Māori  
Stream



Kaupapa Māori  
Programme



Kaupapa Māori  
Grounded  
Evaluation



**Consensus on Programme Efficacy**

# The Educultural Wheel



From Macfarlane, A. (2004)

**CLASSROOM MANAGEMENT PLAN**

<b>School:</b>  <b>Teacher:</b>  <b>Class:</b>		<b>Date of Meeting:</b>  <b>Review Date:</b>  <b>Long Term Aim:</b> To create and maintain an inclusive classroom culture		<b>Team members present:</b>  <b>Location:</b>	
<b><u>FOCUS:</u></b> <b>Classroom programme /curriculum planning to facilitate Learning Outcomes</b>			<b><u>Present Skills and Needs:</u></b>		
<b>Goal / objective</b>	<b>Actions required</b>	<b>Assistance</b>	<b>Summary of Curriculum Adaptation of Teaching Strategies, Resources etc.</b>		
To develop an inclusive and culturally responsive classroom curriculum to support presence, participation and learning: <b>PŪMANAWATANGA</b>	<ul style="list-style-type: none"> <li>• <b>Whanaungatanga:</b> Building positive relationships</li> </ul>				
	<ul style="list-style-type: none"> <li>• <b>Kotahitanga:</b> Establishing whole-class tikanga and kawa</li> </ul>				
	<ul style="list-style-type: none"> <li>• <b>Manaakitanga:</b> Caring for the students, and their learning</li> </ul>				
	<ul style="list-style-type: none"> <li>• <b>Rangatiratanga:</b> Pedagogical approaches (Ako)</li> </ul>				



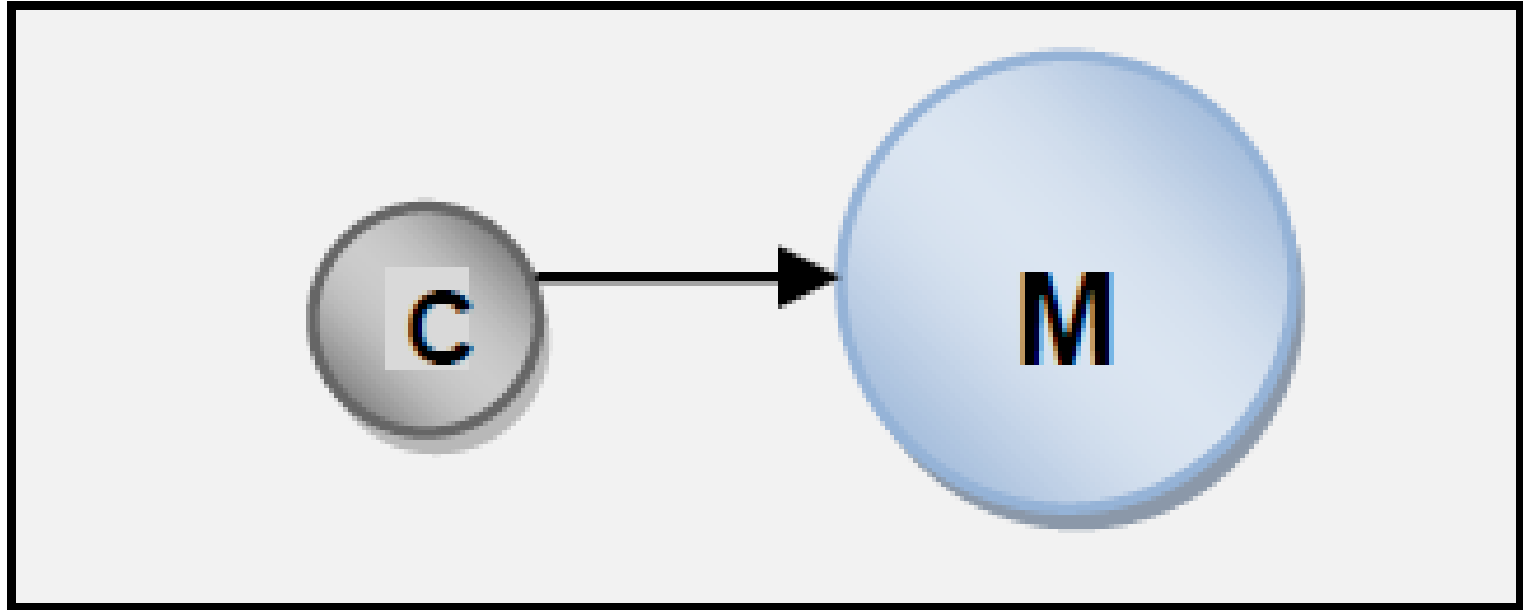
<b><u>FOCUS:</u></b> Classroom culture and class-wide management to support <b><u>Positive Behaviour</u></b>		<b><u>Present Skills and Needs:</u></b>	
<b>Goal / objective</b>	<b>Actions</b>	<b>Assistance / Who</b>	<b>Summary of Curriculum Adaptations, Teaching Strategies, Resources etc.</b>
To develop an inclusive and culturally responsive classroom culture to support presence, participation and learning: <b>PŪMANAWATANGA</b>	<ul style="list-style-type: none"><li>• <b>Whanaungatanga:</b> Building positive relationships</li></ul>		
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	<ul style="list-style-type: none"><li>• <b>Manaakitanga:</b> Caring for the students, and their learning</li></ul>		
	<ul style="list-style-type: none"><li>• <b>Rangatiratanga:</b> Pedagogical approaches (Ako)</li></ul>		
<b><u>EVALUATION:</u></b>			

## 5/. The Treaty of Waitangi: A framework for equity practices



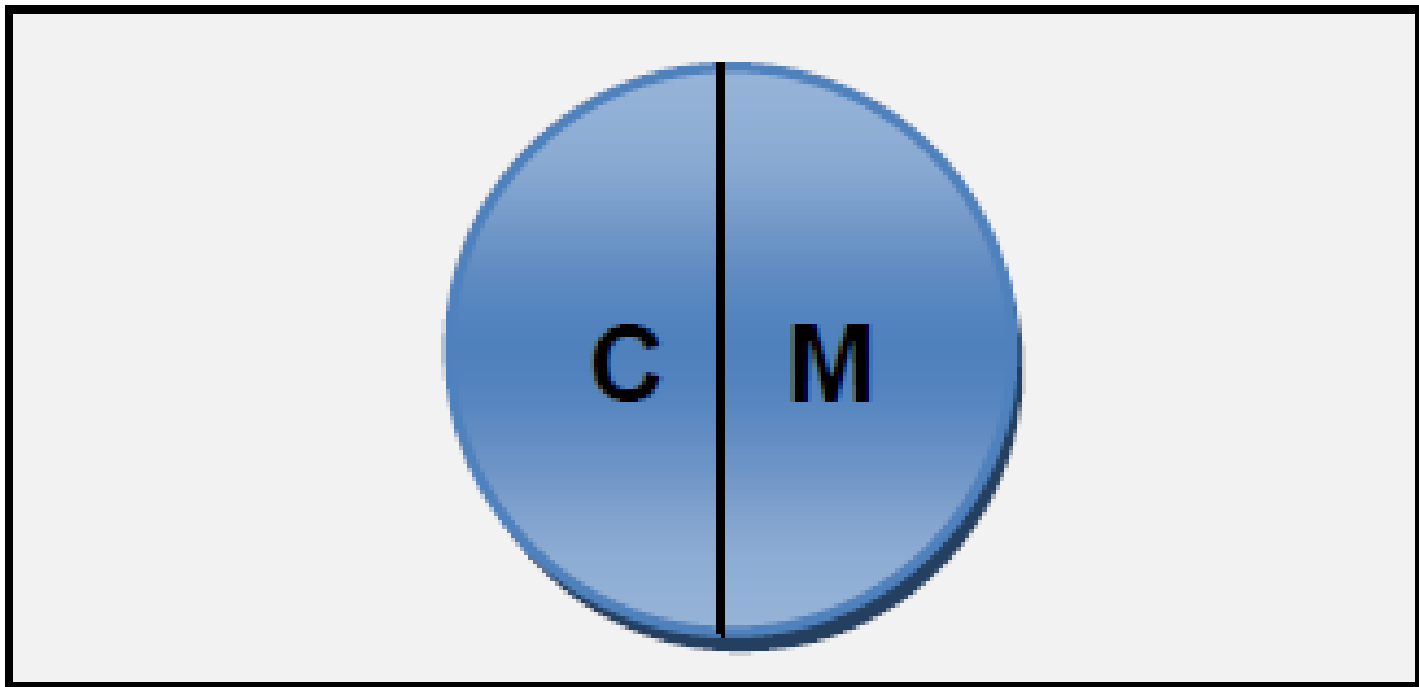
# Pre-Treaty position

(Glynn, Macfarlane, Te Aika & Whyte, 1998)



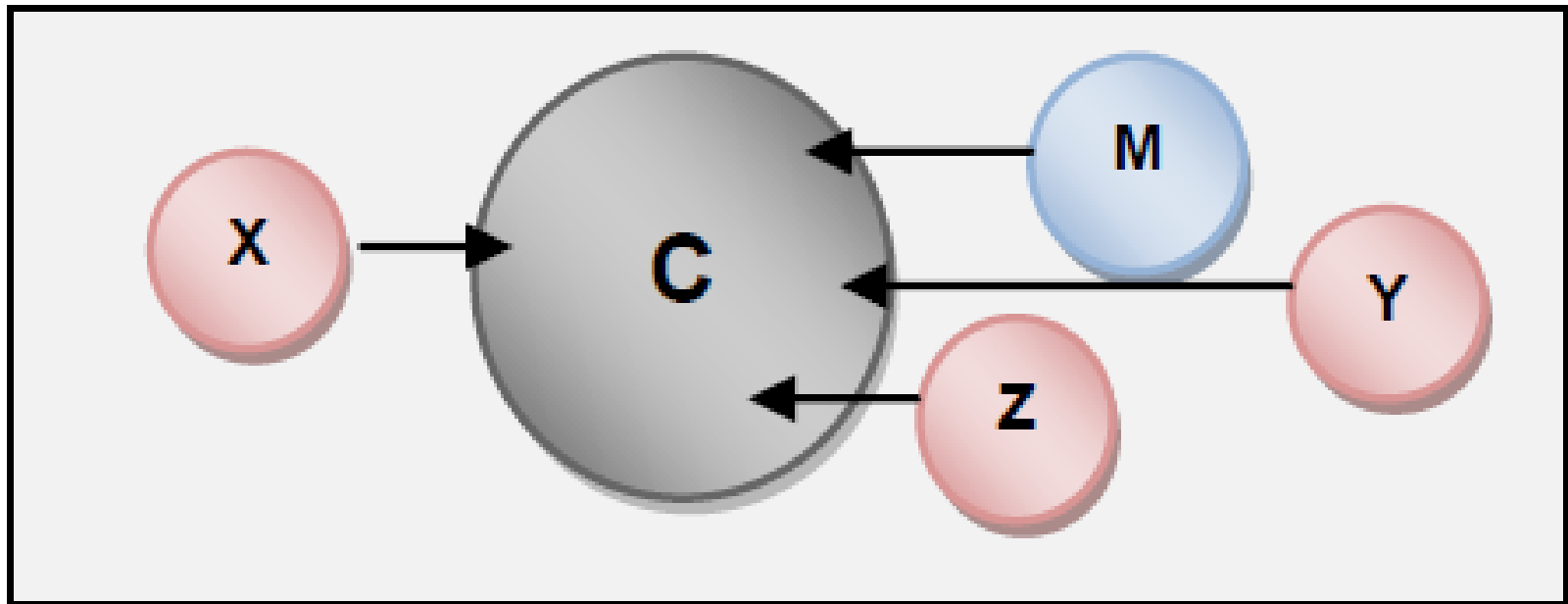
# Treaty position:

## Bicultural



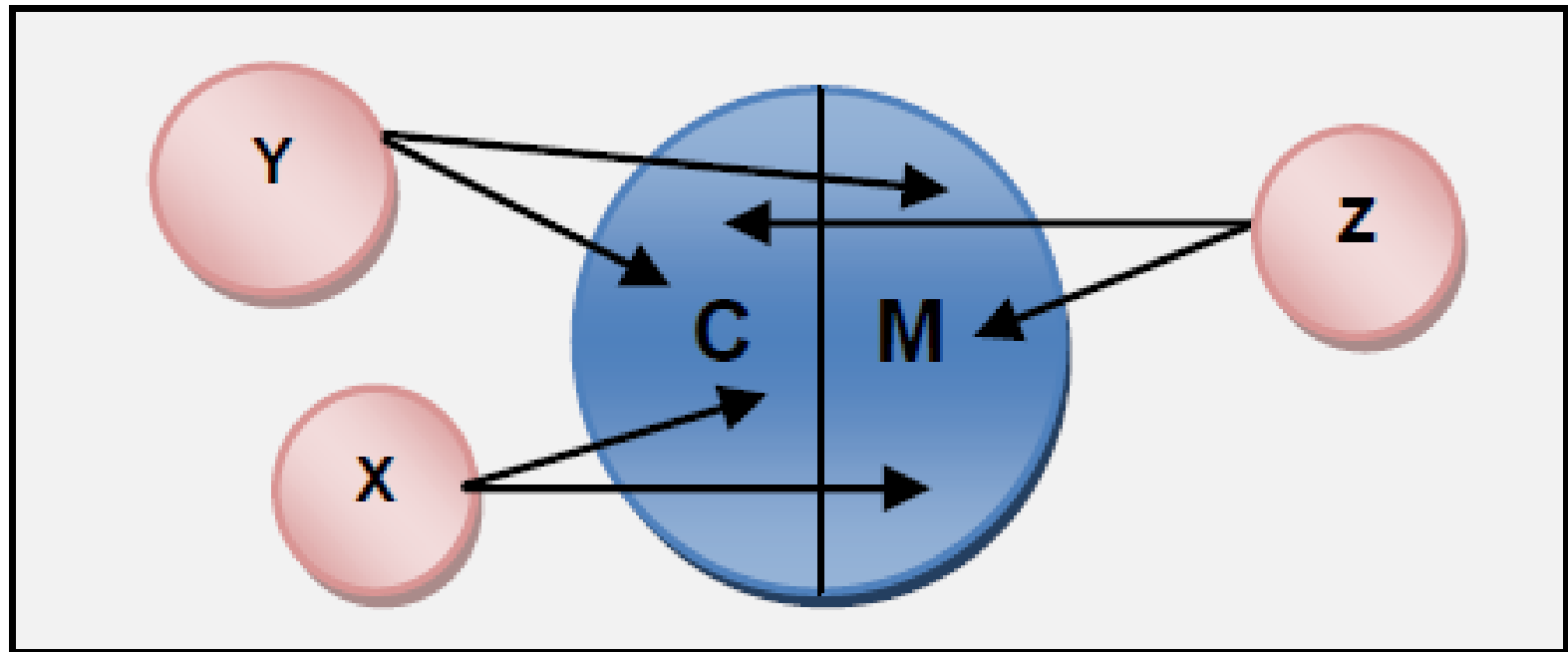
# Counter-Treaty position:

## Multicultural



# Treaty-consistent position:

Bicultural / Multicultural



# Te Tiriti o Waitangi....

- ▶ Ka Hikitia: Managing for Success 2008 – 2012  
(Ministry of Education, 2008, p. 9)
- ▶ Ka Hikitia: Accelerating Success 2013 – 2017
- ▶ The New Zealand Curriculum  
(Ministry of Education, 2007, p. 3)
- ▶ Te Whāriki: The Early Childhood Curriculum  
(Ministry of Education, 1996, p. 9)
- ▶ Te Marautanga o Aotearoa  
(Ministry of Education, 2008, p. 6)
- ▶ The RTLB toolkit  
(Ministry of Education, 2011)
- ▶ The Specialist Service Standards  
(Ministry of Education, 2006, p. 6)
- ▶ The New Zealand Disability Strategy  
(Ministry of Health, 2001)





# Te Tiriti o Waitangi....

(the framework.....the springboard)

- ....is a robust framework for guiding and informing culturally responsive practice interactions: the three ‘P’ s - **Partnership, Protection, Participation**
- ....aligns with and supports key cultural competencies, and codes of good practice
- ....enables professionals to determine if a practice issue has Māori cultural implications
- ....is able to guide and inform practice in very practical ways

# Making links to Te Tiriti o Waitangi

Article	Principle	Article Summary
Article 1	Partnership	<b>Guarantees a say in decision making:</b> ✓ ✓ ✓ ✓
Article 2	Protection	<b>Retain the right to self-determination</b> <b>Protection of everything held dear</b> ✓ ✓ ✓ ✓
Article 3	Participation	<b>Guarantees equity of rights, privileges, opportunities and outcomes</b> ✓ ✓ ✓ ✓

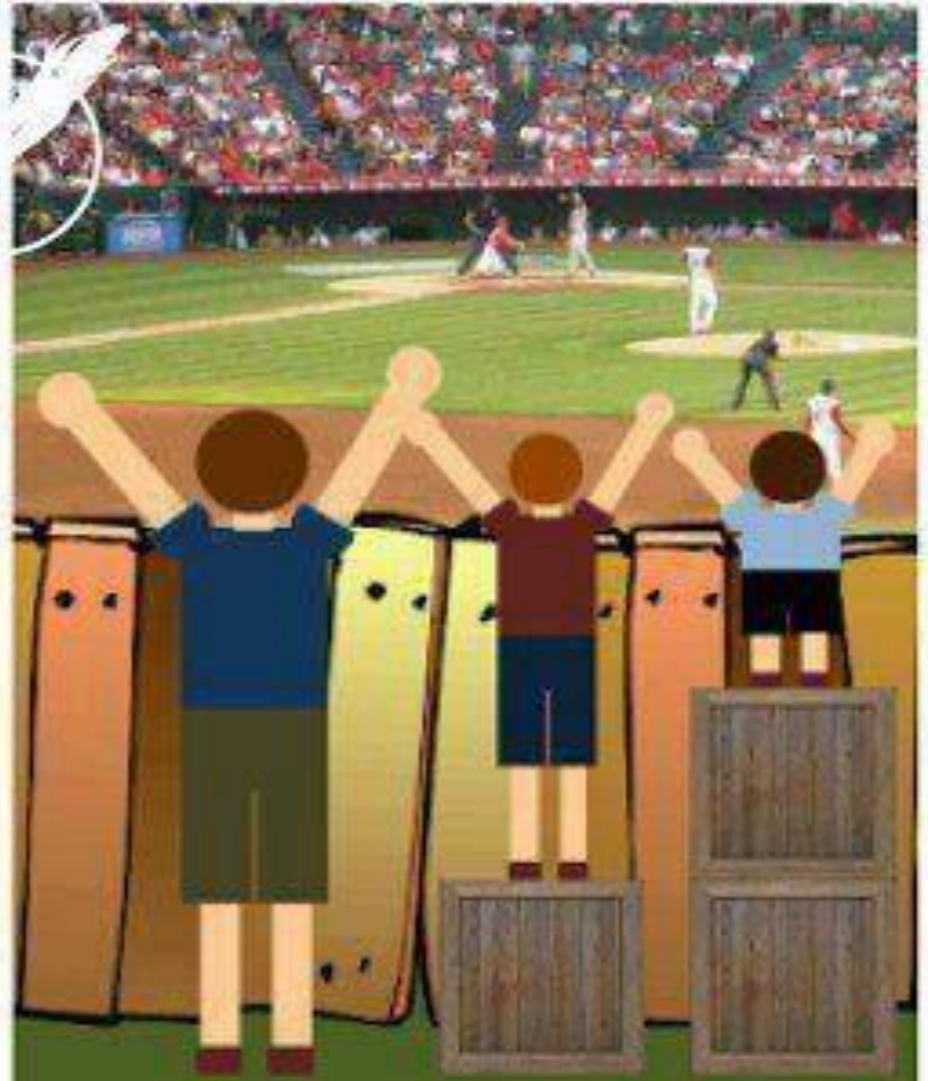
# Making links to Te Tiriti o Waitangi

Article	Principle	Article Summary
Article 1	<b>Partnership</b>	<b>Guarantees a say in decision making:</b> <ul style="list-style-type: none"> <li>✓ whānau are involved in all decisions; they are consulted</li> <li>✓ there is a balance of power: power is shared</li> <li>✓ appropriate ways of engaging and communicating with whānau are implemented</li> </ul>
Article 2	<b>Protection</b>	<b>Protection of things that are valued</b> <ul style="list-style-type: none"> <li>✓ the mana of the tamaiti and the whānau remains in tact; their well-being and welfare are paramount</li> <li>✓ whānau preferences and practices are respected / valued</li> <li>✓ the te reo Māori is valued and incorporated appropriately</li> </ul>
Article 3	<b>Participation</b>	<b>Guarantees equity of rights, privileges, opportunities and outcomes</b> <ul style="list-style-type: none"> <li>✓ whānau have access to appropriate services and support</li> <li>✓ participation is actively encouraged to enhance outcomes</li> <li>✓ cultural advice is accessed to enhance practice and facilitate better outcomes</li> </ul>

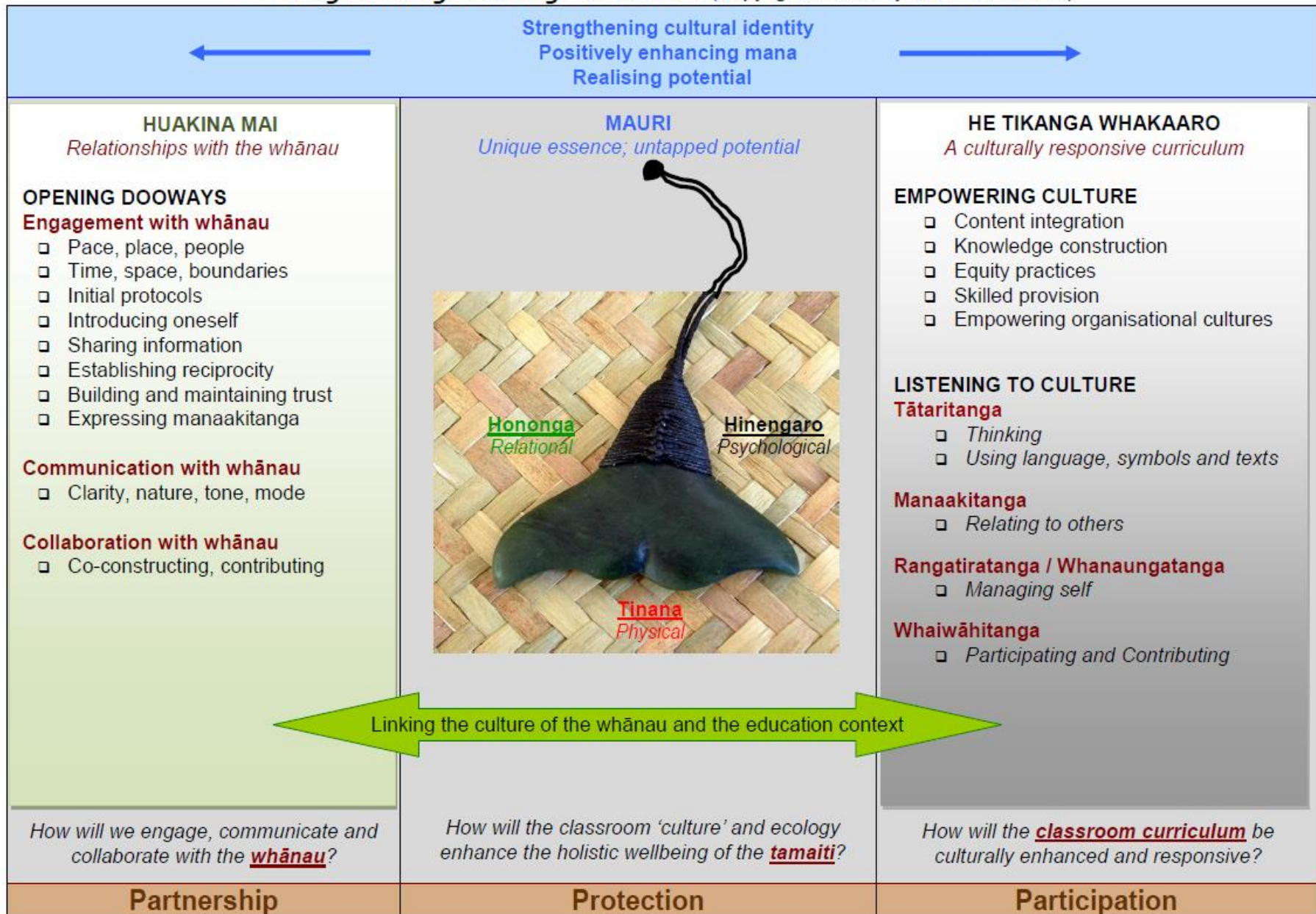
## Equality



## Equity







# Muri Paraoa...

- ▶ indicates the support often shown by whales and dolphins to humans in distress
- ▶ is a symbol of protection, speed, strength, and sensitivity
- ▶ expresses respect for the environment (the sea and nature)
- ▶ provides good luck; safe passage over turbulent waters.

<http://www.aotearoadesigns.com/meaningofmaorisymbols.htm>



# Te Huia

## Domains

**Hononga**  
(Relational aspects)

**Hinengaro**  
(Psychological aspects)

**Tinana:**  
(Physical aspects)

**MAURI**  
(Essence; potential)

**Whanau**  
*Interdependence and connectedness*

**Motivation:**  
*Inspiration and drive*

**Demeanour:**  
*Appearance and body language*

**Cultural identity:**  
*Pride and security*

**Whenua**  
*Kinship and belonging*

**Emotions:**  
*Thoughts and feelings*

**Energy levels:**  
*Alertness and zeal*

**Attitude and spirit**  
*Manner and disposition*

**Friendships**  
*Cooperation and empathy*

**Cognition:**  
*Reasoning and understanding*

**Physical safety:**  
*Respect for self and others*

**Resilience:**  
*Courage and confidence*





# Te Huia reflective prompts



Domain	Reflective questions
<b>Hononga:</b> Relational aspects .... within the whānau and with others <i>Consider how professional interactions will strengthen relationships so as to maximise belonging</i>	<ul style="list-style-type: none"> <li>How strong are whānau relationships ...the client's connectedness to whānau?</li> <li>How strong are the client's connections to / relationships with others (whānau whānui, hapū, iwi...)?</li> <li>How is the position in the whānau being acknowledged (ie: eldest, youngest, only son/daughter....)?</li> <li>How strong are connections to / relationships with places (papa kainga, marae, whenua...)?</li> <li>Whānau whānui....how might wider whānau contribute or feature?</li> <li>How strong (positive) are the client's relationships with key others?</li> </ul>
<b>Hinengaro:</b> Psychological aspects ..... thoughts and feelings, emotions <i>Consider how professional interactions will enhance motivation, thoughts and feelings so as to maximise confidence</i>	<ul style="list-style-type: none"> <li>What are the things that inspire and motivate the client?</li> <li>How are emotions displayed and expressed (verbally, non-verbally)?</li> <li>How respectful is the client of others' emotions?</li> <li>Does the client appear to understand what others are communicating?</li> <li>How is all of this affecting engagement / participation in activities?</li> <li>How is all of this affecting enjoyment of life?</li> </ul>
<b>Tinana:</b> Physical aspects ..... demeanour, physical health and wellbeing <i>Consider how professional interactions will elevate energy and alertness so as to maximize physical wellbeing</i>	<ul style="list-style-type: none"> <li>How is the client's 'ahua' (demeanour, appearance) – how does the client 'look'?</li> <li>What message(s) are being expressed with body language?</li> <li>What are the client's energy levels like?</li> <li>How alert does the client appear to be?</li> <li>Are others respecting the client's personal space?</li> <li>Is the client respecting others' personal space?</li> </ul>
<b>MAURI:</b> Unique essence .... cultural identity, attitude, potential, and resilience <i>Consider how professional interactions will maximize the expression of special qualities and potential</i>	<ul style="list-style-type: none"> <li>How is the client's cultural identity being supported and strengthened?</li> <li>How is meaning derived from the client's name?</li> <li>How is the client's self concept impacting on emotions – ie: responses to others, manner, outlook?</li> <li>How might the client's emotions / spirit (mana) be enhanced and uplifted?</li> <li>What opportunities are being provided which enable the client to make positive choices?</li> <li>How can the client be supported to build confidence and strengthen resilience?</li> </ul>

# Te Pikinga ki Runga: He Whakataua (Copyright © 2008 by S & A Macfarlane)

Ingoa: Iwi: Marae: Rā whānau:	Wahi / Kura: Kaiako: Rōpū: Te reo:	Specific issues and concerns:
Hypothesis:	Strengths and opportunities for success:	Barriers to success:
<p><b><u>PARTNERSHIP</u></b>          Engagement, communication and collaboration with the <b>whānau</b></p>	<p><b><u>PROTECTION</u></b>          Enhancing the well-being of the <b>tamaiti</b>  <b>Hononga:</b> Relational aspects</p> <p><b>Hinengaro:</b> Psychological aspects</p> <p><b>Tinana:</b> Physical aspects</p> <p><b>Mauri:</b> Unique essence; potential</p>	<p><b><u>PARTICIPATION</u></b>          A culturally responsive <b>education setting</b>  <b>Tātaritanga:</b> Thinking / Using symbols &amp; texts</p> <p><b>Manaakitanga:</b> Relating to others</p> <p><b>Rangatiratanga / whanaungatanga:</b>          Managing Self</p> <p><b>Whaiwāhitanga:</b> Participating and Contributing</p>

<b>Identifying supports:</b> <i>People and resources.</i>	<b>Reactive Strategies:</b> <i>Preventing, defusing and managing incidents</i>	
<b>Programme Plan: Summary details:</b>		
<b>Timelines and Reviews:</b>		

# Activity 3

- ▶ Read your scenario
- ▶ Use the Te Pikinga ki Runga templates to consider and record:
  - \* a possible hypothesis
  - \* your immediate thoughts and assumptions
  - \* some suggested responses
- ▶ Feedback to the wider group



# Consider....

- ▶ ....how your work experiences will enable you to embed / infuse the three treaty principles into your practice

Consider needs specific to:

- ▶ **systems**
- ▶ **training**

## Activity 4.....for later: A reflective self-review

Using the **Self Review** template, consider each of the four imperatives in relation to your current levels of awareness:

- ▶ **Information**
- ▶ **Experiences**
- ▶ **Reflections**
- ▶ **Application**

## A cultural self review

<b>Information:</b> <ul style="list-style-type: none"><li>• How we make links to (draw from) theory, research, literature, and evidence in order to inform our thinking</li></ul>	What key messages have I gleaned from various sources of information?
	What do I still need to find out?
<b>Experiences:</b> <ul style="list-style-type: none"><li>• How we interact with others in cultural contexts in order to expand our personal knowledge</li></ul>	In what ways have my own interactions with culture (experiences) informed my current levels of knowledge?
	What other cultural experiences might be useful for me?



<b>Reflections:</b> <ul style="list-style-type: none"> <li>How we think about information and experiences in order to develop our awareness and understanding</li> </ul>	In what ways have my reflections (on information and experiences) challenged my thinking?
	What cultural imperatives continue to challenge my thinking – cause me to reflect?
<b>Application:</b> <ul style="list-style-type: none"> <li>How we apply information, experiences and reflections in our professional practice</li> </ul>	What have been some of the ways that cultural responsiveness has been applied in my professional practice?
	In what ways might I need to modify further aspects of my practice?

# Three key considerations

(Senge et al., 2003)

1. Does your cluster have a clear and honest understanding of the reality of Māori cultural and worldview perspectives?
2. Is this understanding owned within and across the cluster?
3. Is new (old) knowledge translated into effective action?

## In summary...

1. Culture is important in our professional practice
2. Māori perspectives are holistic
3. Notions about EBP should not exclude cultural imperatives
4. Consider a blending....a convergence of two streams of knowledge; clinical and cultural
5. Consider an holistic bicultural (treaty-based) culturally responsive framework

# Human tolerance

- ▶ Washington (1989) acknowledges that  
'...within every culture there is a point  
where deviancy is not tolerated.'

## Heoi ano.....

Mita Mohi contends that while certain behaviours test tolerance levels, the concept of manaakitanga is such that:

*'...one never gives up on an individual who is experiencing tough times.'* (Macfarlane, 2003)

Nāu te rourou, nāku te rourou,  
ka ora ai te iwi

*With your food basket, and my food basket,  
the people will be well nourished*

